Faith of Our Fathers

D. CLAY LILLY, D.D.

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by

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TO

My Mother

WHO MANY YEARS AGO RESTED FROM
HER LABORS BUT WHOSE WORKS
DO YET FOLLOW HER

Sanders 1735- P.C. P. 60

THE SEAL

of the

PRESBYTERIAN CHURCH, U. S.

✠

Meaning of the Symbols

The Dove—Represents the Holy Spirit descending from heaven. (John 1:32.)

The Star—Represents Christ Himself. (Num. 24:17; Rev. 22:16.)

The Lamp—Represents the Witnessing Church. (Matt. 5:14 and 16.)

The Burning Bush—Represents the Indestructible Church. (See third chapter of Exodus.)

The Laurel Wreath—Represents Victory and the Church Triumphant.

The Scroll (at the bottom)—Carries the Latin inscription *"Lux lucet in tenebris,"* which means "The light shineth in the darkness."

PREFACE

THE Presbyterian Church in the United States—popularly called the Southern Presbyterian Church—will be seventy-five years old on December 4, 1936. It is preparing to observe this anniversary in an appropriate manner. This study book, which is to be used in February, 1936, is meant to be in harmony with other features which are planned for that Diamond Jubilee.

This brief volume is not meant to be a history of our Church. We have just enjoyed two books of a historical and personal kind: *The Story of Our Church,* by Roswell C. Long, in 1932, and *Presbyterian Missions in the Southern United States,* by Dr. Ernest Trice Thompson, in 1934. They are in the homes of our people and they will be of great value to them at this time in all historical matters.

There is another reason why there is such limited mention of the great leaders of our Church. The next series of Sprunt Lectures of the Union Theological Seminary will have for its subject these great Southern Presbyterian leaders. This course will be delivered by Rev. John M. Wells, D.D., LL.D., early in the year 1936, and the volume will be published at that time. Rather than duplicate the subject matter of these three volumes, I have dealt with the general aspects of the origin of our Church and of the period since 1861.

In the first chapter there is told something of the origin of our Church and the second chapter goes on to consider the very remarkable character of this seventy-five-year period through which we have lived. Then follows a brief

survey of some of the outstanding features of the present which affect personal character, and a concluding chapter calls attention to some special objectives which we must undertake in the future.

The historical chapter deals with conditions which are now gone—and have been gone for seventy years.

There has been for many years the best of feeling between the Southern Presbyterian Church and the Northern Presbyterian Church, as well as between our Church and the other Presbyterian and Reformed churches of America. The two churches co-operate cordially in home and foreign missions and in education in colleges and theological seminaries.

We rejoice in the inspiring history and traditions of all Presbyterian Churches, and we love the ministers and people of the Presbyterian Church in the United States of America. This great church more than thirty years ago by official action of its General Assembly graciously withdrew all offensive words and phrases which had been used in the exciting times of the war.

I am greatly indebted for historical facts to the late Dr. Henry Alexander White, who has assembled so much valuable matter in his book *Southern Presbyterian Leaders,* and to Dr. Thomas Cary Johnson, whose *History of the Southern Presbyterian Church* is a storehouse of interesting fact and comment. Unfortunately, both of these volumes are now out of print, and cannot serve our Church as widely as we could wish.

The Promotion Committee of the General Assembly has been most helpful with suggestions which have served to adapt the book to the special use to be made of it by the Church.

D. Clay Lilly.

CONTENTS

I

Who Through Faith

PAGE 11

II

Reviewing the Past

PAGE 41

III

Surveying the Present

PAGE 69

IV

Facing the Future

PAGE 101

I
WHO THROUGH FAITH

I
WHO THROUGH FAITH

PAGE

A Member of a Great Family 13
An Historic Presbyterian Ideal 13
The Inevitable Conflict 15
Fort Sumter 16
To Arms 17
The General Assembly at Philadelphia—May, 1861 17
The Protest of Dr. Charles Hodge 19
Presbyterians in the South Withdraw 20
The Atlanta Convention 20
The First Southern General Assembly 21
Address to All the Churches of Jesus Christ Throughout the Earth 22
The Spring Resolutions Bear Fruit from Year to Year 24
Military Control of the Church 26
"The Declaration and Testimony" 28
Religion and Politics 30
In What Does the Power of a Church Consist? . . 34
The Young Church 36
Making Increase 36
True to Convictions 38
Gain or Loss? 39

I

Who Through Faith

✠

A Member of a Great Family

We did not begin to be Presbyterians in 1861. We are of the distinguished lineage and faith of Presbyterian and Reformed Churches of the world.

We do not claim to be the best of these—but only one of them, worthy of a great past.

A tremendous life-situation fixed in us permanently the conviction that church courts must keep to their special work and deal only with that which is ecclesiastical. We feel that this truth comes down to us from a very remote past, and we hold it to be a vital part of Presbyterian faith—past, present, and future.

An Historic Presbyterian Ideal

This chapter tells the story of the withdrawal of Presbyterians in the South from the Presbyterian Church in the United States of America, and their organization into a separate General Assembly. The purpose in writing this is not simply to justify our Church in leaving the mother-church, but also to show how wise they who wrote our Confession of Faith were when they declared emphatically:

"Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, Chapter 31, Section 4.)

It was in conformity with this high ideal of the spiritual character of the church and her courts that our fathers protested against the resolutions passed by the General Assembly of 1861 at Philadelphia. Finding that they protested in vain they then peacefully withdrew and organized a separate General Assembly.

It is impossible to write even this brief narrative without giving its historical setting. That setting, as you well know, is one of passionate feelings, of disruption in the state, and of fierce and bloody warfare. But we hope to do this in a way that will give no offense to the mother-church but will remind all of us of today, when we are tempted to handle and conclude other than ecclesiastical matters, that it was possible for our Southern Church to live through that agitated period without bringing into their church courts matters which were so clearly not ecclesiastical but which belonged to the state alone. It was possible for them. It is also possible for us, and for other churches. The story of that period holds for all churches a lesson which they would do well to learn and to act upon.

May we be pardoned if, in this historical chapter, we often refer to these two churches under the names by which they are most often called by the people, viz., the

Northern Presbyterian Church and the Southern Presbyterian Church, rather than to repeat so many times their long and formal official names of "The Presbyterian Church in the United States of America" and "The Presbyterian Church in the United States," respectively.

The Inevitable Conflict

There were many causes which brought on the War Between the States. Wise men had seen this conflict coming for years before it was actually begun. There were many conferences between the leaders in the South and representatives of the North.

The Southern States were very much set in their view of the sovereign rights belonging to each State. The National Government was equally strong in its view that the Federal Government had supreme authority over each and every State in the Union. And so, when slavery and other questions arose which were of a sectional character, these two ideas as to where the supreme authority over a State was vested, came into stubborn conflict.

Each month brought the crisis nearer. The winter of 1860-'61 was a very troubled one. The secession of South Carolina on the twentieth of December, 1860, made plain that the war would soon begin.

Every part of the nation was greatly excited, and the approaching war was the main subject of conversation on the part of the people, and of discussion on the part of State and national leaders. President Lincoln and both Houses of Congress were deeply concerned and were en-

deavoring to do the impossible task of overcoming the Southern idea of States' rights and at the same time to avoid armed conflict.

Fort Sumter

Everyone understood the strategic importance of Fort Sumter, a Federal stronghold, located on a rocky island three miles from the city of Charleston. It commanded this city and so held an important gateway into Southern territory. Had it remained in the control of the Federal Government, it would have rendered the South helpless from the beginning of the war. From this point of vantage, Federal troops could have invaded the deep South at pleasure and would have much more easily defeated the Confederate forces.

The capture of this fort was a major necessity for the defense of the South. The Southern generals thoroughly understood this and made plans to capture Fort Sumter unless a peaceful understanding could be arrived at immediately.

Accordingly, on April 11, acting under orders of President Jefferson Davis, General Beauregard, in command of the Confederate forces at Charleston, demanded the evacuation of the fort.

Major Robert Anderson returned an answer saying he would evacuate on the 15th, should he not before that time receive orders from Washington forbidding this. As this answer was unsatisfactory, the order was given to fire on the fort, and at 4:30 a. m., on the 12th of April, a bombardment was actually begun and Fort Sumter was taken.

This was the beginning of the War Between the States and put an end to all peace plans and negotiations.

To Arms

The news of the attack on Fort Sumter set the whole nation afire. President Lincoln called for seventy-five thousand volunteers, and four times that many men answered that call.

The Southern States, likewise, began to assemble troops and munitions for the defense of their principles and of their lives.

The General Assembly at Philadelphia May, 1861

It should be kept in mind that it was in this hectic period of the outbreak of the war that the General Assembly of the Presbyterian Church in the United States of America met at Philadelphia.

This meeting in the month of May, 1861, was only about six weeks after the capture of Fort Sumter. It was, indeed, a time of the wildest excitement. War stirs our feelings as does nothing else.

The commissioners to this Assembly, of course, were not immune to this general turbulent condition. It would have been surprising had they taken no notice of the alarming and dangerous conditions which were agitating the minds of all people in every part of the nation. In this disturbed

state of mind, the Assembly was challenged to face the greatly impassioned conditions of the political world.

It is not surprising, then, that one zealous minister, Dr. Gardiner Spring, of New York, offered a set of resolutions. One was to the effect that all members of the Presbyterian Church must "strengthen, uphold, and encourage the Federal Government in the exercise of all its functions." These resolutions were adopted heartily by the General Assembly.

On the surface, this seemed to be an innocent, patriotic, and timely resolution. Its political character was lost sight of, because of the tremendous tide of emotion which was raised up by the actual conditions of war.

This was the beginning of nonecclesiastical actions by the Northern Presbyterian General Assembly which made it necessary that Presbyterians living in the South must choose "between allegiance to their State and allegiance to their church." Two indefensible elements are found in the acts of the Assembly of 1861 and subsequent ones. These acts virtually pledged the Presbyterian Church to the control of the political allegiance of its members. Church deliverances were to control political activities.

Another extreme position was involved in the acts of the Assembly of 1861 and subsequent Assemblies; namely, only those who would actively support the Federal Government were allowed to sit in the General Assembly. This, of course, meant that ministers and elders and all other members of churches were unchurched if they were not supporting the Federal Government. This is nothing less than a new and man-made condition of church membership.

The Protest of Doctor Charles Hodge

We are not surprised that such a profound theologian as Dr. Charles Hodge, of Princeton Theological Seminary, should have instantly recognized the dangerous nature of the "Spring Resolutions" and should have led in an immediate and vigorous protest against the Assembly's action.

In doing this, he was following the principles and the practice of the Presbyterian Church in all its previous history. The Westminster Confession of Faith is most clear and emphatic in its statement that "Synods and councils are to handle and conclude nothing but that which is ecclesiastical."

The General Assembly of 1845 adopted the following propositions: "The Church of Christ is a spiritual body whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate when Christ has not legislated; nor make terms of membership which He has not made."

We are reminded, also, of the heroic struggles of the Reformed Churches in Europe who were devoted enough to hazard their lives and their possessions in their struggle to achieve spiritual freedom. Dr. Hodge, and the fifty-seven others who united with him in his protest against the political action which the Assembly had just taken, were in the line of honorable succession to the saints and martyrs of the Presbyterian and Reformed Churches of Europe.

Presbyterians in the South Withdraw

Presbyterian leaders in the Southern States were quick to discern the elements of danger in the "Spring Resolutions" adopted at Philadelphia in May, 1861. These leaders sounded the trumpet call for withdrawal.

Accordingly, there were great activities during the summer of 1861 on the part of Presbyterians in the South. Ten synods—made up of forty-seven presbyteries—one by one renounced their allegiance to the Northern General Assembly. There was in the thought of all these the organization of a separate Presbyterian Church for the South.

The Atlanta Convention

One outstanding event in Southern Presbyterian history in the summer of 1861 was the convention which met in Atlanta, Georgia, on the 15th of August. There were present in this convention twenty representatives from eleven presbyteries, together with fourteen corresponding members from six other presbyteries.

This convention assumed no ecclesiastical authority. All of its actions were in the form of suggestion and recommendation. It kept in mind another and a larger meeting to be held later in the season and it urged that there be a full representation at that meeting which was, in reality, the first meeting of the Southern General Assembly, which met at Augusta, Georgia, the 4th of December, 1861.

This convention endorsed the temporary plan for For-

eign Missions which had been in operation in Columbia, South Carolina.

It was understood that this convention was really the beginning of plans which would organize Presbyterians of the South into a separate General Assembly.

The First Southern General Assembly

The first General Assembly of Southern Presbyterians met December 4, 1861, in the First Presbyterian Church of Augusta, Georgia. In this Assembly there were ninety-three ministers and elders as commissioners. They represented a body of approximately seven hundred ministers and seventy thousand communicants.

This Assembly was organized by the election of Dr. Benjamin Morgan Palmer as moderator, who had just preached the opening sermon.

The Assembly adopted as its system of doctrine the Westminster Confession of Faith with the Larger and Shorter Catechisms. It adopted a statement with reference to the missionary character of the Church which has become historic. It reads in part as follows: "The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: 'Go ye into all the world, and preach the gospel to every creature'; regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence and as one great comprehensive object, a proper conception

of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity."

Address to All the Churches of Jesus Christ Throughout the Earth

When this Southern General Assembly was organized, one of its first important measures was to appoint a committee consisting of one minister and one ruling elder from each of the synods belonging to this Assembly, to prepare an address to all the churches of Jesus Christ throughout the earth, setting forth the causes of its separation from the churches in the United States.

Rev. James H. Thornwell, D.D., was made the chairman of this committee and prepared the paper which was submitted to the Assembly later in its sessions and adopted by it. Three thousand copies of this address were ordered printed to be used widely, and the original address was filed in the archives of the Assembly.

This address fills twelve large pages of printed matter. It is a masterful defense and justification of the action on the part of Southern Presbyterian churches and ministers in withdrawing from the Northern Presbyterian General Assembly. It is written in the same lucid and powerful style in which this great theologian always expressed his

thought. Its theme is the nonsecular and nonpolitical character of the church.

The Northern Assembly had shown itself determined to deal with other than ecclesiastical subjects in its church courts. Many of its wiser ministers and elders were heartily opposed to this.

This address of Dr. Thornwell's showed that the General Assembly of 1861 at Philadelphia had forsaken its spiritual commission and had gone in for political matters by which the church, the bride of Christ, was perverted into a civic and political forum. He showed clearly that while the state is a natural institution, the church is super-natural, born from above. These two bodies have different origins, different duties, different powers, and different objectives. Neither must undertake to legislate for the other.

The principles set forth in this address have never been called in question. It is only in interpretation and application of them that churches differ so widely. Dr. Thornwell held that it was better for churches which differed so much in their thought about this important matter to separate, so that each could follow peacefully the course which it preferred.

It must not be thought that the Northern Presbyterian Church was at all unanimous as to the propriety of having their church courts deal with political matters. There was a strong body of vigorous thinkers who were much opposed to the practices of the church courts which became common during the war, but they were in the minority year

after year in the church courts and could not control these bodies in the actions they took.

The Southern Presbyterian churches and ministers were settled in their opposition to such actions on the part of the Northern Assemblies, and the only way to preserve the peace of the Presbyterian Church in America was for these two bodies holding these contradictory views of the authority of church courts to separate into two distinct bodies so that each could follow its own ideas with freedom.

This was the way in which Abraham and Lot kept the peace; this was the way Paul and Barnabas kept the peace, and to this way has the judgment of the ages set its seal that it is good.

The Spring Resolutions Bear Fruit from Year to Year

No better proof of the nonecclesiastical character of the "Spring Resolutions" could be given than the deliverances of subsequent General Assemblies of the Presbyterian Church in the U. S. A.—all of which grew out of the parent stem. Without wishing in any way to give offense to that great church, or to stir up animosities among the people of our own Church, we are giving here, as a matter of history, the record of the acts of the five Assemblies of 1861-1865.

I. In 1861, the Philadelphia Assembly adopted the "Spring Resolutions," which in effect said to all Presbyterians that it was their solemn duty to strengthen, uphold, and encourage the Federal Government in the exercise of all of its functions.

II. The Northern Assembly of 1862 adopted a paper prepared by Dr. Robert J. Breckinridge declaring "That the people of the South by reason of taking part in a war placed themselves outside the pale of 'natural religion and morality—that they were heathen and enemies of God. It was therefore the bounden duty of all people in the land to crush force by force'."

Upon all Northern people who showed sympathy with the South, the judgment of God was invoked, because such sympathizers were "Faithless to all authority, human and divine."

III. The Assembly of 1863 allowed the flag of the Federal Government to be unfurled over the church building in which the Assembly was holding its sessions as a sign of its political allegiance.

IV. The Northern Assembly of 1864 announced that the success of Grant's army in the battles of the Wilderness was reason for gratitude to God and that Assembly spent an entire afternoon in *thanksgiving* services.

An action of this Assembly of 1864 was circulated as a Republican campaign document that summer and fall.

V. "The Northern Assembly of 1865 again made the fundamental law of the church to consist in these dogmas, namely; loyalty to the Federal administration and denunciation of slavery as a crime."

This same Assembly of 1865 censored the Synod of Kentucky because it protested against the utterances of the Northern Assembly of 1864. It went further and ordered all Northern presbyteries to refuse to receive any Southern preacher unless the latter should swear loyalty to the Fed-

eral Administration and declare that he believed slaveholding to be a crime.

This Assembly ordered church sessions to refuse membership in the church to any former Confederate soldier or to any person from the South who denied that slaveholding is a crime.

The foregoing is placed in this narrative in order to demonstrate the fact that if a church once admits the principle that it has the right to consider and conclude other than ecclesiastical matters in its courts that it will go further and further in its invasion into the civic and political realms as occasions arise which tempt it to do so.

It is written, not with the purpose of disparaging our friends and brethren in the Northern Presbyterian Church so much as of throwing the light of experience on the whole general question of the safety and propriety of such deliverances by any church, even in their apparently innocent beginnings. Our own Church needs to be reminded of these facts from time to time, that we may steer clear of the shoals of any and all nonecclesiastical deliverances.

Military Control of the Church

The Synods of Kentucky and Missouri were not among the ten synods which united to form the Southern Presbyterian Church in 1861, but they were greatly displeased with the political activities of the Northern General Assembly and this discontent was made more acute as the General Assembly each year added a new chapter to its record of political deliverances.

This conflict between the Northern General Assembly and the Synods of Kentucky and Missouri was rendered more critical by the unwise efforts of Federal commanders during the war to assume control over ministers and church officers and church courts in the State of Missouri.

Rev. Samuel S. Laws, D.D., LL.D., at one time president of Westminster College at Fulton, Missouri, was commanded by a Federal officer to take an oath binding himself to help prosecute the war against the South; and, further, a bond that he would keep the oath was demanded.

Dr. Laws refused to take this oath and he was actually cast into the Gratiot Street prison in St. Louis, and kept there for some months until he was released upon parole on condition that he would live in the Northern States or go to Europe.

This was in the year 1862. In March, 1864, General Rosecrans, Federal commander of the Military Department of Missouri, issued Order No. 62 that no person be allowed to sit as a member of a church court unless he took a solemn oath pledging himself to oppose and denounce the Southern Confederacy.

In October, 1864, when the delegates to the Synod of Missouri entered the church in St. Louis in which they were to meet, they found there a lieutenant of the Federal Army, who proceeded to carry out Order No. 62. He stood in the church in his uniform and assumed authority over the organization of the Synod. Only those delegates who took the special Rosecrans' oath were permitted to sit as members of the church court.

Two delegates, Dr. R. P. Farris, a minister, and Judge

Watson, a ruling elder, refused to recognize the soldier's right to organize the court. For that reason, they were both debarred from taking their seats as members.

The Northern Assembly of 1865 refused to take any steps with reference to this. Then, the Synod of Missouri in October, 1865, declared null and void all the acts of that Synod of 1864 for the reason that the latter was "under military supervision and control," and was, therefore, "not a free court of our Church."

So we see how quickly trouble comes when either the church attempts to legislate about political matters, or the state attempts to control ecclesiastical affairs. If the church will legislate to control the political life of its members, it cannot protest with much vigor when the state attempts to assist it in that program. How much better it is for the church and the state each to keep to its own particular realm!

"The Declaration and Testimony"

An important paper, known as "The Declaration and Testimony," was written by a pastor in Louisville, Dr. Samuel R. Wilson, in the summer of 1865. This was a protest against the political deliverances of the General Assembly in the years 1861-'65.

It was a very powerful condemnation of the principles on which the Northern Assemblies had consistently acted since the adoption at Philadelphia in May, 1861, of the dangerous doctrine that the church courts had the right to control the political allegiance and activities of church members.

This paper testified emphatically against the theory that the church, as such, owes allegiance to human rulers or governors. This was said to be true only of persons as citizens. The ringing declaration that "the church owes her allegiance alone to Jesus Christ, who is sole king in Zion," was the theme of this "Declaration and Testimony."

It protested, further, against the Northern General Assembly's permitting the Federal Army to usurp authority over the affairs of the church and against the alliance of the church with the state, whereby "political dogmas" were made tests of church membership.

This paper, true to spiritual principles, protested against the widespread perversion of the true commission of the gospel ministry on the part of Northern preachers, in such manner that political topics are "ordinary and favorite themes of the pulpit" and that "ministers have become the fiercest of political partisans" and that "church courts spend their time in passing resolutions to strengthen the government." This "Declaration and Testimony" concluded with a blast against "all and every movement in the church, however cautiously or plausibly veiled, which looks to a union of the state with the church."

This paper of Dr. Wilson's, embodying so much of fine discrimination as to what the church should and should not do about public and political matters, was at once caught up most heartily by ministers and elders in the Synods of Kentucky and Missouri and signed by great numbers of them and so became the guiding principles of the church in those two synods, as they had already become such for other Southern synods under the guidance

of Dr. Thornwell and Dr. Palmer and other Southern leaders.

The adoption of this "Declaration and Testimony" made a great stir in the Northern General Assembly of 1866. This Assembly after long and spirited debate adopted the "Gurley *ipso facto* resolution," which said in effect that this "Declaration and Testimony" "was slanderous and schismatical in character and that its adoption was an act of rebellion."

In October, 1866, the Synods of Kentucky and Missouri gave seats to the signers of the "Declaration and Testimony." Therefore, the Northern Assembly in May, 1867, without any semblance of trial, dissolved the Synod of Missouri and the Synod of Kentucky with the twelve presbyteries which composed them.

These synods replied to this action of the Assembly by arranging to join the Southern General Assembly—which they later did; the Synod of Kentucky in 1869 and the Synod of Missouri in 1874. This was an important addition to the Southern Assembly, bringing into it two entire synods with about one hundred and fifty ministers, two hundred and fifty churches and fifteen thousand church members.

Religion and Politics

A fine distinction, and one of great value for us today, made by the late Dr. Neal L. Anderson in an article on "Religion and Politics," is quoted here, at some length, with most cordial approval.

"The First Amendment to the Constitution of the United

States in two immortal lines settled the matter of the separation of church and state in the United States.

"The text of the Amendment, as it is related to religious liberty, reads as follows:

" 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . .'

"A study of the text in the light of the history that lies behind it shows that it was a charter of religious freedom, and not an instrument for restricting religion.

"It secured not freedom from religion, but freedom for religion. It forbade Congress from becoming the patron of any form of religion, and at the same time forbade its interference with the exercise of religious freedom.

"From the standpoint of the Word of God it is arrant nonsense to say that religion, and above all the Christian religion, should be kept out of politics, or any other sphere where the interests of humanity are concerned. Religion should no more be kept out of politics than morality should be kept out of politics, and no power on earth can keep genuine religion out of politics.

"To argue, however, that because religion should be in politics therefore the church should be in politics, is to be guilty of the subtlest and deadliest of all fallacies. For the argument begins with one term in the premise, 'religion,' and ends with another and different term in the conclusion, 'the church.'

"This inevitably raised the question that, after all, is the great issue between these who ought to be together in the work of the Kingdom of God: What is the function of the Church of God?

"On this question American Protestantism split during the controversy over slavery. Here the issues involved the gravest moral problems of the age. Because the political features of this problem were intruded in pulpits and church assemblies the Methodist Episcopal Church, South, the Southern Baptist Convention, and the Presbyterian Church in the United States [popularly called the Southern Presbyterian Church] were established.

THE CHURCH FUNCTIONS SPIRITUALLY

"These churches staked their very existence as separate bodies on their defense of the spiritual functions of the church. While the lines of cleavage on this issue were sectional, many Methodists, Baptists, and Presbyterians in the North were as outspoken as their Southern brethren in their defense of the spiritual mission of the church. This was strikingly, and even dramatically, illustrated in the brilliant exposition of this position by Dr. Charles Hodge, of Princeton Theological Seminary, in the controversy among the Presbyterians.

"Then, as now, the appeal for political action by the church was based on the fact that moral issues were involved, and then also the example of the prophets and Christ was cited in defense of such political action by the church.

"To say that the prophets and Jesus exposed and even denounced moral evil wherever it was entrenched, is only to utter a truism. To affirm baldly that such preaching is political preaching is to beg the question raised.

"The acid test as to whether such preaching can by any

legitimate use of language be called 'political preaching' is found in the remedy for these evils, proposed by Jesus and the prophets. As they agree in their exposure of wrongdoing, so they agree in the remedy. That remedy, according to their unanimous testimony, was not sought in political action by rulers or people, but by a return of the people to God.

"Finally Christ offers Himself as the solution of all the problems of the individual and society, as He cries, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. 11:28.)

"One will search the record in vain to find an instance in which either the prophets or Christ depended upon political action to right the wrongs of humanity. It was not a program of reformation but of redemption, social as well as individual, Jesus came to inaugurate. To make such redemption possible He gave His life (Matt. 20:28); to make it effective He sent His Spirit upon His church.

THE TASK OF THE CHURCH

"A student of modern problems asks 'What is the most characteristic task of the church of the living God—to expend herself in the mending of temporary conditions, or to lead in the mending of the ideas of the world that produced those conditions? The temptation here, as always, is to seek refuge from difficulties of thought in the opportunities for action, forgetting that standards of conduct follow standards of thinking.'

"Many, therefore, who freely admit the civil rights of

ministers to turn their pulpits into political forums and their church assemblies into political gatherings, and who have a profound sympathy with the moral urge, in the presence of intolerable conditions, that has thrust many ministers and churches into the arena of politics, have also a profound conviction that in the long run this sort of thing does not work. They are convinced that the temporary successes of the church's exercise of temporal power have been as futile as they have been transient, and have weakened the effectiveness of the Church of God at a time when the world sorely needs its gracious ministry. They make no plea for ease, or safety, or a false peace, but they do make a plea for obedience to the command, and for faith in the program, of the Founder of Christianity.

"They who hold this view of the situation feel that unless the church speedily returns to its divine mission, it cannot complain if the world regards it as only another third-party movement in American political life, whose noble efforts to save humanity by reforming it, have resulted in failure and defeat."

In What Does the Power of a Church Consist?

We are able now to summarize the vital principles which our Church espoused in its beginning and for which it was willing to risk its own existence, as well as to invite the judgment of Christian people throughout the earth as to the stand which it took and to challenge the verdict of succeeding ages as to the righteousness of its cause.

The following sentences will sufficiently indicate what these principles were in general:

1. That the church is not a natural body, but a supernatural one, being born of the Spirit by regeneration.

2. That the church is the body of Christ, and, as such, it must emphasize the leadership of Christ; and from this there comes logically the fundamental truth of the spirituality of the church.

3. That the message of the church is one of redemption and not of reformation.

4. That its task is to make men better and not merely "better off."

5. That the church is nonpolitical in its message and in its ministries and in its government.

6. That the church is nonsecular in character and cannot be content to substitute essays on secular matters for the proclamations of God by His Spirit.

7. The missionary character of the church; committed to the world-wide proclamation of the gospel—"the church itself being a missionary society"—and "the Holy Spirit Himself being the Spirit of missions."

8. The recognition of the church's duty to rebuke men and call them to repentance in the matter of public immoral conditions and political corruption.

9. The church's duty of leadership and inspiration in the matter of activities for relief and social welfare.

The Young Church

And now the newly organized church begins its work. It takes its place among the other great churches of Christendom. It is located in the wide area from Baltimore to El Paso—and from Kansas City to Miami. It is blessed with a most unusual unity of thought and purpose. It has espoused a set of great principles which are to guide its activities and to determine the type of service it is to render.

How comparatively simple our problems would have been had everything remained in the condition in which it was prior to the War Between the States! But the South has been changing very markedly from decade to decade in the fields of commerce, education, social custom, and, in some ways, in the expression of its religious life. It "came to the Kingdom for such a time as this."

The period of 1861 to 1936 is pronounced by many thinking men to be the most important seventy-five years in the history of the human race. It has been a strenuous period. We have had to be busy on every hand. We were forced to expend our resources of men and money in the ceaseless effort to meet the constant changes in the complex conditions of our common life.

Making Increase

Our Church began its separate existence in 1861 with seven hundred ministers and a thousand churches with seventy thousand communicants.

These numbers were increased by the addition of other Presbyterian bodies in the South which one after another united with the original Assembly. These are in the order named:

The Independent Presbyterian Church, consisting of eleven congregations located in South Carolina and North Carolina (1863).

The United Synod of the South, consisting of 199 congregations of New School Presbyterians, located in Virginia, Tennessee, and Mississippi (1864).

The Presbytery of Patapsco, located in Maryland (1867).

The Alabama Presbytery of the Associate Reformed Church (1867).

The Synod of Kentucky, consisting of six presbyteries in Kentucky (1869).

The Synod of Missouri, consisting of six presbyteries in Missouri (1874).

The Associate Reformed Presbytery of Kentucky (1870).

The whole body of Presbyterians in the South was, therefore, after 1874, about one hundred thousand in number. They had about fourteen hundred churches and were under the guidance and instruction of more than one thousand ministers of the gospel. Since all of these had of their own accord most heartily rallied to the support of a definite set of principles, there was a remarkable unity in this body of Southern Presbyterians.

They were scattered throughout the South with Virginia and the two Carolinas constituting an area in which they were more numerous than in any of the other Southern States. It is interesting to study this group of devoted

people and their successors as they make their way through this seventy-five-year period.

Our Church also grew most encouragingly as the individual congregations increased in numbers by the usual method of receiving members by letter and upon profession of faith.

The accompanying table sets this forth by decades—for the whole period.

DATE	SYNODS	PRESBYTERIES	MINISTERS	CHURCHES	TOTAL OF COMMUNICANTS
1861	10	47	700	1,000	70,000
1870	11	55	840	1,469	82,000
1880	12	67	1,060	1,928	120,000
1890	13	71	1,179	2,400	168,791
1900	13	79	1,461	2,959	225,890
1910	14	87	1,694	3,324	281,920
1920	17	87	2,013	3,559	376,517
1930	17	92	2,409	3,564	457,855
1935	17	90	2,460	3,541	477,467

This progress has been made steadily in spite of the trying conditions of these years which brought their developments, their new kinds of business, their new inventions, their new forms of pleasure, their new ways of expenditure of money on the part of all people, their new forms of worldliness, and new phases of unbelief and sin.

True to Convictions

The Southern Presbyterian Church is now seventy-five years old. It has lived through one of the most momentous

periods of all history. This period has been marked by momentous changes in almost all the departments of life.

Through these many changes, it has maintained the definite and fixed principles for which its fathers and founders stood so courageously in 1861.

It has not been carried away by any of the flood tides of political or social change. There have been many times when it could have pleaded moral necessity or social expediency as justification for making deliverances of a political or semi-political kind. But it has adhered rigidly to its foundation principles which called for the complete separation of the church from political affairs.

Gain or Loss?

Has our Church gained or lost by emphasizing these principles? Of course, we do not claim any priority in our adherence to them nor that we are peculiar among churches in holding to them. Christian people everywhere would express their approbation of these elementary truths and declare their devotion to them.

The Northern General Assembly would not today take such actions as those of the Assemblies of 1861-1865. But if we may be allowed a claim to honor in this matter, it would be that the founders and fathers of our Church were so quick to see the danger of the first political deliverances of the Northern General Assembly and were so prompt and vigorous in their courageous protest against them.

And, also, that our Church in its subsequent history has adhered so closely to these principles and that it still so

emphatically insists on their observance in the acts of all our church courts.

We do not claim to be better than other churches, but we do believe that God in His providence has set these truths deep down into the heart of our Church and that in those days we were given such a baptism of suffering that we will never forget nor forsake them.

Our adherence to these principles has brought us great gain in that it has kept us out of many political broils and strifes. It has preserved the dignity of our church courts. It has kept the unity of the Spirit in the bonds of peace in our churches. It has won the respect of our sister denominations with whom we have labored in the gospel. It has clarified the thought of church people within our own communion—and we are persuaded in others also. It has attracted to our fellowship many people who believe as we do about these important principles. It has enabled us to enjoy a spiritual unity and a denominational *esprit de corps* which we would not otherwise have had.

The world today needs, more than all else, spiritual guidance. It needs to be challenged in its spiritual depths; to be called to repentance, to be turned from its easy morals to puritan standards. There is no voice which can do this except the voice of God, through a church which knows the truth and which lives it.

It would seem that our Church, with its clear conception of the spiritual character and message of the church, should have an important part in ministering to the world of today—a world gone bankrupt spiritually.

II
REVIEWING THE PAST

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PAGE

A Period of Change 43

War and Its Heavy Toll 45

Reconstruction 46

Giving When Times Were Hard 47

Changes of a World-Wide Kind 48

Political Changes 51

The Realm of Education 53

Religion 55

Theological Training 56

Religious Education 57

Changes in Church Architecture 60

The Plain Gospel 61

Practical Christianity 63

Inadequate Method Outgrown 66

II

Reviewing the Past

A Period of Change

We cannot understand the character and service of any group if we look at it apart from its environment. It is, therefore, necessary to an adequate knowledge of our Church to look with some care at the period in which it has lived and labored. It is only in the light of knowledge of this period that we can understand why and how the various organizations and institutions of our Church had their origin.

In the first four years of its separate existence, it endured all the terror and loss of a furious war. And for the next few years it endured the humiliating and harassing days of "Reconstruction."

The return to normal conditions was painfully slow. The "old South" with its social conditions was gone beyond recall. It was to be the "new South" to which they must look and for which they must labor.

This period of seventy-five years has been characterized by endless change in all the world, and nowhere more than in the United States of America, and nowhere in this America more than in the South.

It is worth our while to consider the character of the period, 1861 to 1936. We can scarcely select any period in history which has been so characterized by changes in the life of the people. In commerce and in education, in manners and customs, there have been such profound changes in the outward aspects that we would hardly recognize the 1861 type in comparison with that of 1936.

The civilization of the ante-bellum South, with agriculture as the sole basis of prosperity, bears only the faintest resemblance to the new South of today, with its great factories for cotton and tobacco and sugar and furniture, together with its tremendous commerce in coal, iron, steel, oil, and lumber. The war destroyed the old civilization and made necessary the new.

It is most fortunate that in the Southern States there was such a bountiful supply of all the natural resources which are necessary to the building of a great empire. God had graciously bestowed upon our Southern land vast areas of fertile fields in addition to wide reaches of fine forests with thousands of square miles of hills which carried on their surface hardwood trees and in their depths untold wealth of coal and iron. While in the lowlands in many great areas the fields which made wealth by their annual harvests were but the covering for inexhaustible fountains of precious oil.

Here, then, is an inviting arena in which the Southern people were to demonstrate their native personal power, and it was here that our Southern Presbyterian Church

was to prove whether or not it had a message of special value to this vast section and to the world.

War and Its Heavy Toll

Our Church has lived through three wars—the War Between the States, the Spanish-American War, and the great recent war commonly referred to as the World War.

It was, of course. the War Between the States which affected us most terribly. Practically all this war was fought on Southern soil. We suffered the hardships of the blockade until the ordinary supplies of food and clothing were so much cut down that we had to resort to the handloom for the making of cloth; to most any kind of material or fiber for the making of hats and shoes for men and women; and to the substitution of molasses for sugar. In critical times, parched corn was the only available resource for rations for soldiers.

The fields of the South were ravaged. Its cities, including schools and colleges and public buildings, were in many cases destroyed by fire. The monetary system was disrupted. Banks had to close their doors, and such a devastating depreciation of currency followed that it became almost worthless. The South was finally depleted of men. It called college boys and older school boys to the colors.

South Carolina furnished one soldier for every five of its population. Louisiana, one soldier for every four of its

population. North Carolina enlisted 20,000 more soldiers than there were voters in the State. All the other States were equally devoted in their efforts to serve and to save the Confederacy, but the utmost sacrifice of all of them could not avail. Families gave up the fathers and their sons. Many of them died gallantly on the battlefield, while others came back crippled and disabled for the rest of their lives.

If the question be asked, why the South has not sooner forgotten all about the war, the answer is easily enough supplied. Fathers or brothers or uncles or cousins were taken by the war in too great numbers for the Southern people of that generation or their immediate successors ever wholly to forget it. They suffered intensely in every way, financially, industrially, educationally, and socially. They would have been something more than human had not their emotional reaction been just as it was.

But in these years of suffering and high feeling, our church courts, assemblies, synods, and presbyteries held faithfully to their ideals of the spiritual and nonpolitical character of the churches, and we search their records in vain for any political deliverances. Out of their deep poverty their liberality abounded and the gospel was supported at home and sent to foreign fields.

Reconstruction

The terrors of war did not end with the signing of the conditions of peace. Our Church had to live through the

irritating and harassing period which we commonly refer to as "Reconstruction." This was the process of restoring the defeated States of the Confederacy to their normal place in the household of the nation.

President Lincoln held the view that these States were still members of the nation, although they had for a time been at war with the Federal Government. His own plan for the renewal of normal conditions was a broad and kindly one. No greater calamity could have come to the South at that time than the assassination of President Lincoln. When his strong hand was removed, lesser men came to the front with a program of reprisals. It was their theory and their plan to subjugate the South in all civil and political matters.

Our Church had to wade through this political morass—suffering on every hand but sacrificially keeping alive its churches and rebuilding its schools. It will ever be to their praise that they did not lose heart, and that in the midst of dangers and losses on the right hand and on the left they continued to support the gospel at home and to send it to the nations beyond the seas.

Giving When Times Were Hard

It is easy to show how greatly these Southern States have prospered. But it should not be forgotten that they passed through the other panics of 1870, 1883, 1892, 1907, and

1920, before they came to the present heavy one of 1929-1935.

Usually our people have given sacrificially in those trying times. Prosperity and giving do not invariably go hand in hand. In illustration of this we may remember how our people have rallied in answer to the danger which the financial crash had brought to our work at home and abroad. Remembering this inspiring record of our fathers it is difficult to understand why such a decided slump in our benevolent giving began in 1928, when we were at the peak of our great prosperity.

Changes of a World-Wide Kind

There are three men who have mightily influenced the entire world in its thought and activities since 1861.

One of these is Darwin, who published in 1859 his epoch-making book, *The Origin of Species,* and who later followed this with a number of other papers and volumes supporting and developing the results of his observations and experiments.

It is not too much to say that Darwin has affected thought in the realms of education, religion, and morals more than any other man of this period. He has stirred the entire intellectual world out of its older complacency and led its thought into fields which had never before been dreamed of. No one can estimate the amount of anxiety which his theories have given to religious educators and leaders.

The educational world—the part of it not under church control—eagerly caught up his theory of evolution and in many cases used it most unwisely in drawing philosophical and religious conclusions which were not at all warranted by the scientific data which had been accumulated by Darwin.

This has made the work of the church in education, morals, and religion vastly more difficult throughout this period. Our own Church has had this to contend with in its environment during all these years of its separate existence.

Another man who most powerfully influenced the thought and activities of the entire civilized world is Karl Marx. It was in 1867 that he published the first volume of "Das Kapital." In 1869, he led in the organization of "The Social Democratic Labor Party." He gave himself constantly to the organization of labor. With him was associated Fredrich Engels, and it is sometimes difficult to tell the thought of Marx from that of Engels and also to estimate the influence of each of them on the industrial world. But Marx was the pioneer, and it is his name and much of his theory which have so powerfully moved the world of labor in this period.

Very few of our Church leaders have had a sufficient understanding of what has been going on in the industrial world in this era. It may be safely asserted that Marx begot Lenin and that Lenin begot Bolshevism, and thus destroyed the Russia of the Czar and brought forth the Russia of the Bolsheviki. But whether we knew it or not, Karl Marx

and his theories, as modified by Engels and successors, have powerfully affected America and the South as well as Europe and the whole civilized world.

A third great world figure of this period is Pasteur, who in 1873 established the germ theory of sickness and disease.

Before the germ theory was established, the annual death rate, even in civilized countries, was thirty per thousand. After the germ theory was established the annual death rate was reduced to fifteen per thousand. Think of cutting civilization's annual death rate one-half!

Following in the wake of Pasteur came the discoveries in bacteriology which taught us how to control yellow fever, malaria, diphtheria, and typhoid, and to make a substantial reduction in the prevalence and deadliness of tuberculosis.

We have learned the deadliness as well as the unpleasantness of unsanitary conditions. This has already affected the church by challenging her thought and resources to destroy in our cities slum conditions caused by greed, and in the country dangerous living arrangements due to ignorance.

In the train of those who have made these frontal discoveries in saving health and life, have followed a great company of those who have brought us the boon of scientific medicine. It is impossible to estimate the results which have followed the tireless labors of Darwin, Marx, and Pasteur. If any should say that these results have not powerfully influenced the life and the thought, the ways of living and the morals and religion of the people, he is guilty of superficial thinking.

Political Changes

1. Democracy

When our Church began its separate existence in 1861, all the important European and Asiatic nations were monarchical in their forms of government. One after another nearly all these nations have abandoned monarchy in favor of democracy and are now republics. This is the greatest political upheaval in the history of the world, in its suddenness and in its wide extent. This has given to man his elementary political rights, and he has become free and self-governing throughout the civilized world.

Morality, education, and religion are the foundations of the state. No nation can long endure if these are neglected and forgotten. They who extend and establish the influence of the church are the truest patriots.

2. The Ballot

In this period the ballot has been put into the hands of many millions of men and women, and they are now able to choose their own rulers, their own judges, and their own lawmakers.

This has made for independent thinking on the part of civilized man.

It also makes it necessary for all these governments to educate their people. An ignorant people cannot be trusted to govern itself. Popular education must always accompany universal suffrage.

The extension of the right of suffrage has affected the South in two important aspects: the ballot has been given to the Negro, and the right of suffrage has been conferred on women. These two changes have much more than doubled the number of voters in the South and have added to the complexity of our civil and political conditions.

3. Feminism

Feminism as a social theory stands for the complete emancipation of woman—economic, political, social, and personal. It signifies the emergence of woman as a human individual with the same rights and same duties as all others of the species. It is woman asking for the right to share with man all the activities of modern civilization.

While the causes which have led to the feminist movement are much older than the period beginning with 1861, yet its largest development has taken place in the period of our Church's separate existence.

The United States has been called "The Promised Land of Feminism." We have seen in our own land and in the period of our Church's life the coming of higher education for women, coeducation in the vast field of public education. We have seen women enter the business world as stenographers, nurses, saleswomen, teachers, telephone and telegraph operators, bookkeepers; and now they are in practically every kind of business and professional life.

With the taking up of these manifold duties, they have gathered to themselves self-confidence and efficiency, and likewise, the esteem of all right-thinking people. They have multiplied their activities in the church, in the wo-

men's clubs, and in many organizations for social progress. By an amendment to the Constitution, they have had conferred on them the privileges and the duties of voting in all elections and so giving their help in the direction of public matters.

This emancipation of woman bringing with it so much of freedom of action has likewise brought with it a rather sinister aftermath of freedom from restraint and from the guide lines of social convention. It has made it possible for women, young and old, married or unmarried, to forget many of the older inhibitions, and to act without regard to the repressions of an older social order.

Society in general may be shocked by the unrestrained conduct of women in relation to such matters as chastity and modesty, but it is powerless to prevent such conduct. It is an accompanying shadow of the great light which was shed upon humanity when it arrived at a maturity which gave to women their inalienable rights.

It is plain that while the woman's movement has brought great gain to civilization, it is everywhere accompanied by very real dangers. The old order has given place to the new, but the new must set its house in order according to the eternal principles of righteousness, which means according to the law of God revealed in His Word.

The Realm of Education

The realm of education has exhibited many changes—the greater part of which have been in the direct line of progress.

In public education, the small school district with its one or two-room schoolhouse has been abolished and its place taken by the consolidated school with its commanding site and commodious building and its enlarged and competent faculty. Children who, in the beginning of this period, would have had access to only the poorest type of a school or would have missed any school privileges at all are now transported, in comfortable buses over paved highways and without cost, to the adequate schoolhouse, where they receive the best of training.

The standards for scholarship of the teachers have been steadily advanced during this period. Most of the public-school teachers of the early years of this period would not be given the lowest class of certificate to teach today.

The method of teaching in practically all fields of education and types of schools has been radically changed. Whereas formerly the teacher's work was too much that of a drill master, it has now come about that the teacher does not, as a rule, make definite assertions of facts, but leads the pupil to the discovery of facts for himself.

This is a distinct improvement in method when properly used, but it breaks down when applied to great facts of morals and religion. We are beginning to see a direct connection between the failure of the school to impart a definite body of facts and principles and the doubtful and dazed condition of the pupil in the face of great questions of conduct and belief. We see how this hesitancy on the part of the educational forces to fix in the mind of the pupil definite patterns of principles, is leaving our youth without

the help of familiar guide lines when they are attempting to choose their way among the dividing paths of life.

Another feature of the change which has come about in the educational world is in the matter of discipline. In the old days, the schoolmaster did not hesitate to resort to corporal punishment for the control of unruly pupils and also for lazy ones to make them study. That theory of control has been almost wholly abandoned, with the result that there is substituted a rather weak and ineffective control of that element of unruly and lazy children which are in every school.

Here is a case in point: A teacher finds a boy reading an immoral magazine in school. Many years ago the teacher would have resorted to immediate punishment and given the boy a switching. In this particular case, the boy was reported to the principal and the principal directed the teacher to take charge of the magazine and return it to the boy after school. There was no moral indignation on the part of the school which resulted in any punishment for this flagrant transgression.

Religion

Because of the devotion of the people to the doctrines and practices of their various churches, religion does not change as rapidly as other departments of our life.

However, it does change in its outward expression by reason of our changing conditions of life. When everything else is passing through transitions which are full of meaning, it cannot be expected that the religious world will remain altogether static and crystallized.

We find, therefore, that in some important ways religion has shown different phases in this seventy-five-year era.

Theological Training

Theology in the beginning of this period was thought of as "the queen of the sciences." At that time, systematic theology was thought of as by far the most important study in the curriculum of a theological seminary. Then there were such great teachers of theology as the Hodges of Princeton, Dabney at the Union Seminary in Virginia, and Thornwell at Columbia Seminary in South Carolina.

But while theology is still a major study in theological seminaries, it has had to share its honors with other subjects, some of which were not even a part of the preparation and training of ministers sixty years ago. Modern conditions have forced on our attention the varied problems of our living together, successfully and progressively. And we now find that in some seminaries more attention is given to subjects of a social and practical nature than to those which are theological, philosophical, and metaphysical.

Accordingly, we find sociology receiving very great attention at the seminaries. The seminary course has been much broadened, and subjects which are related to practical Christianity are now more a part of its training.

The seminary seems to be dealing more with the questions which have come to the front in this seventy-five-year period and is making an earnest attempt to prepare the minister to meet the manifold problems which he finds as

he takes up his work under conditions which are prevalent today.

Some years ago it was said facetiously that "a theological seminary is not behind the age—it is behind the ages." But this cannot be truly said of the seminaries of today. They are courageously facing every changing problem which our complex modern life presents.

The theological seminaries of our own Church are progressive and vigorous and give a splendid preparation to the prospective ministers who attend them.

Religious Education

One of the most significant developments in the work of the church of this seventy-five-year period is that of religious education.

We formerly thought of this work under the name of the Sunday school, but it is now generally referred to as the "church school." In the church the department of religious education now embraces the Sunday school and also the work done in the young people's organizations and in study groups for men and women. For each of these divisions a suitable literature is prepared.

The date of the organization of the Southern Presbyterian Church (1861) almost coincides with the beginning of the first great period of expansion (1860-1880) in the work of the Sunday school.

This advance began with the new work of "Teacher Training." This work was set forward by the powerful National Conventions of 1859 at Philadelphia, of 1869 at Newark, and of 1872 at Indianapolis.

The International Lesson System was begun in 1872 by the appointment of an International Lesson Committee to select materials for one uniform Bible lesson to be used at the same time by pupils of all ages throughout the world.

After this came the International Sunday School Conventions, which were held one every three years until 1914, when the interval was changed to four years.

During the last half of the nineteenth century the Sunday school was a Bible school. Its chief aim was conversion. Its secondary aim was to confirm the faith of believers and to develop them in character and service by the systematic study of the Bible.

The better classification of scholars, which was a preliminary step towards the grading of the Sunday-school lessons, was begun in 1862. But it was not until 1908 that graded lessons were put into the Sunday school by the International Lesson Committee.

It is perhaps true that there has been more progress made in the Department of Religious Education than in any other part of the church's work. It is interesting to note the forward steps, in this period, in the character of the Sunday-school lesson. At first there was the greatest diversity in the various countries and churches. This weakness was corrected by the adoption of the "Uniform Lesson." This gave unity to the whole movement and it was inspiring to think of millions of people studying the same lesson on the same day.

Afterward it became apparent that one lesson could not serve all the members of a group which was made up of young children, young people, older adults, and aged peo-

ple, so it became necessary to adopt graded lessons. This was a great step forward in efficiency. Now the Sunday school is provided with a thorough system of graded lessons, and the helps for the study of these lessons are prepared by established specialists and experts.

The heart of the church turns with great expectation to the progressive and powerful work of the forces of religious education.

Directors of Religious Education are now specially trained for service in churches and have become a part of the staff of workers in larger congregations.

A profuse amount of literature on religious education has been produced, and this has become one of the most progressive fields of Christian activity.

The International Sunday School Association was organized in 1907. The organization of Sunday School Associations is now complete, beginning with townships and going up through the county and State to the national and international, and culminating in the World Sunday School Association. This world-wide development has come within the lifetime of our Church. We may feel gratified that we have had such progressive leadership that we have kept in step with the advancing forces of this vast movement.

The Religious Education Association, organized in 1903 by some of the leading Christian educators of America, has exerted a powerful influence on the teaching of religion, in the church school, and in the Y. M. C. A. and Y. W. C. A. of cities and colleges.

Changes in Church Architecture

This period has witnessed a departure on the part of the church from Gothic architecture. In the latter half of the period, the old stately, dignified, and churchly buildings with their pointed windows and their tall steeples were abandoned for a new style of building, often with a rotunda effect with oblong-square windows and with circular pews for the auditorium.

This style of building became very popular a few years ago, but there has been in the last fifteen years a return to the more churchly Gothic style with its fine lines on the exterior and with straight pews for the inside.

The most important change which has come about in church building is the one made necessary by the development of the Sunday school.

Formerly, the church was often built with a basement story, either almost or wholly above ground and with the main auditorium directly above. This basement was the provision which was made for the Sunday school and for the "lecture room," as it was called, and often for the pastor's study and for a session room. But the remarkable development in the Sunday school and young people's work made it necessary that they should have some much more adequate quarters. And so, here and there, churches would include a large annex in their building plans. This annex or, as it was at first called, "Sunday-school room" often consisted of an auditorium surrounded by classrooms. This secondary auditorium of the church was built in such a

way that it could open into the main auditorium when there was need of a larger seating capacity.

These Sunday-school rooms became larger and more commodious as the demand for them increased from time to time. In many cases they will seat as many people as the main church and sometimes where there is sufficient ground space this "Religious Education Building," as it has now come to be called, is a fine building complete in every detail for all modern needs and detached from the body of the church. If built recently, it will have separate places of meeting for each department of the church school which, with their many classrooms, will be equipped to meet the needs of all ages from the nursery to the oldest of the adult classes. This building provides suitable rooms for the meetings of men, women, and young people, in all their many activities and programs. It will probably have a room for the Boy Scouts.

It will have a thoroughly equipped kitchen and dining room with all that is necessary for serving the many kinds of luncheons or suppers which have now become a part of the social activities of the church.

This significant development in church architecture has been made necessary by the tremendous development in the work of the Sunday school and the young people of the church.

The Plain Gospel

In the last twenty-five years, when a minister has become awakened to social injustices or immoralities and has cried

out against them, he has been often criticized for not preaching just the "simple gospel."

What was in the mind of the critic when he spoke of the simple gospel was the comforting messages of the gospel, rather than the disquieting ones. In other words, he wanted his ear pleased with the familiar strains of the gospel. He did not want his conscience disturbed or his soul convicted of wrongdoing.

Sometimes a church officer or a wealthy parishioner would wait on the preacher and remonstrate with him for not preaching just the plain gospel, and if the preacher was steadfast in his purpose to rebuke sin, however well entrenched it might be, this courage on his part might be followed by the resignation of the officer or the withdrawal of the gifts of the rich member.

This has been true nationally and not just in the South. However, the South has been somewhat slower in rising to the rebuke of sins which are lawful but which are contrary to the spirit of Christ. There are dangerous sins of the spirit which no law of man can reach. There is no law which can deal with pride or selfishness or greed or the oppression of the hireling. The love of money is a ruling passion in high places.

The church is comparatively rich. Her members often vie with one another in the degree and kind of their silly extravagancies, forgetting that often the money which enables them to flaunt such wastes was wrung from the weak hands of white-faced, stoop-shouldered employees. The church has had little conscience in such matters. The sin of greed and oppression has been always lawful and al-

ways respectable and always prevalent in the church as well as in the world.

Jesus poured out his strongest denunciations upon such lawful and protected and respectable sin. But preaching earnestly against such well-protected sins has at times brought down upon the minister severe criticism of his message, accompanied by the expression of a wish that the minister would stay in his own field and preach just the "plain gospel, which don't hurt nobody."

Of this seventy-five-year period, it may be said of Southern Presbyterians that during the first half of it there was scarcely any preaching of the social aspects of the gospel, and that in the second half of the period such preaching was at first very occasional and sporadic and was usually not cordially received, but in the last few years such messages from the pulpit are very much more common and have a much more hearty welcome from the pew.

Practical Christianity

This period has been marked by the emergence and growth of the practical application of the social and ethical teachings of our Lord Jesus Christ. The church at large has passed through the era of doctrine and controversy into one of liberalism in doctrine with the emphasis being placed on the social gospel.

If we should be forced to choose between the doctrines set forth by Jesus and interpreted by Paul, and the ethical teaching of the New Testament, we would select the vital doctrines rather than the social and ethical teaching.

These are elementary and organic and germinal. But it is not necessary to make such a choice. The two—namely, the theological and the ethical—are like the two wings of a bird.

The apostle James sets this forth in very emphatic manner in the second chapter of his Epistle, in his powerful discussion of the relative importance of faith and works. The church which in the beginning of the era was so definitely doctrinal, and to a degree controversial, has now introduced into its thought and practice the practical applications of the Christian faith.

This is a decided change for the better. But this is better only because we put practical Christianity alongside of doctrinal Christianity and not in the place of it, as a substitute for it.

This period has also seen the concept of the gospel enlarged. Our fathers preached what we may, with justice, call the "individual gospel." But we have been driven by the pressure of modern conditions to think in terms of the "social gospel."

We have been forced by the exigencies of modern life to give serious attention to the conditions under which men live. Overcrowded tenements, undernourished children and their mothers, overworked and underpaid men, child labor, overtaxed clerks in cheap stores—these and many other features have called loudly to the church for attention and correction.

The church could not remain in the cloister nor be engaged wholly in the worship of the sanctuary when the cry of suffering humanity was heard at the top of every

street. And there need be no controversy between the "individual gospel" and the "social gospel." They are simply two parts of one great body of living truth.

The "institutional church" appeared about the middle of this period and was regarded with grave suspicion, but it was soon justified by its works. The need for it became more and more evident and its many activities met the needs of the people of this new day—needs which were the result of modern conditions and which have become permanent in the life of our people.

There has never been a great number of distinctly "institutional churches," but the great majority of churches have adopted, more or less, the practical features of the "institutional program." The church has found that if a brother or sister be naked and destitute of daily food that it is not enough to say unto them, "Depart in peace; be ye warmed and filled," but that she must give to them those things which are needful to the body.

Also, the church in many places has found it necessary to minister to the social needs of children and young people and sometimes of adults by providing a wholesome recreational life for them. The people must not be left with only cheap and harmful places in which to meet and to play. The church has not only done much of this work, but has likewise promoted and supported other agencies in this field. The Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Girl Scouts, and many other such groups of Christian and social workers derive their support and their voluntary workers almost wholly from the organized church.

It is worth noting that all these organizations have grown up in this period of seventy-five years of the life of our Church. They have become in a way the "institutional" part of the church's work.

Inadequate Method Outgrown

Dogmatism has been the object of such persistent and such universal hostile criticism that it is now quite generally discredited. On the other hand, the word research has come to be very generally accepted and the method of research in education and in religion has entirely displaced the older method of dogmatism.

Formerly, when we made a statement in the schoolroom or the pulpit, we punctuated it with a period. It has come to pass in these latter days that we in the schoolroom, and to a considerable extent in the pulpit, punctuate our statements with a question mark.

Dogmatism in the sense of obstinate assertion is, of course, a faulty method, either in education or religion. On the other hand, when classroom or pulpit does not lead to certain positive convictions on the part of the student or the pew-holder, it must be pronounced an inadequate method.

There is a word and a method with a more pleasant sound than dogmatic. It is the word and the method which we call "didactic." This word and this method can be kept free from the fault of obstinate assertion which characterizes dogmatism and at the same time it can take advantage

of all the discoveries found by research. Its platform would read like this:

"We are searchers for truth, we shall search for it constantly and with diligence. We hope to keep always the attitude of learners. We shall traverse a wide range in search of helpful facts and we shall be the better for the quest. We, as well as others, may be often mistaken as to our facts, but we need not be wrong in the spirit with which we work. In the study of the subject before us at this time, scholars have brought together a great mass of information by which they have come to the following definite conclusions: 'We give this to you not as something which is perfect and final, but as that which represents the best we know at this time. It seems to fit well into its place in our present general realms of knowledge and opinion. When the discovery of new facts brings new light to this and other departments, we shall not hesitate to revise our thought of this matter we are considering. In the meanwhile, here is a definite statement about this subject. The scholarship of the world underwrites it. Take it, therefore, with considerable assurance and use it thoughtfully and diligently'."

The foregoing paragraph must not be understood as applying to the cardinal truths of our religion of redemption. There is a body of truth in our religion which is changeless, which is thought out and fitted together by the mind of the eternal God.

We need never fear that any of it will ever change. But it is our understanding of this body of truth, our interpre-

tation of it, and the practical application which we make of it that bring the chance of inadequacy or even of error.

In other words, when the human element enters, the danger of mistake begins. Therefore, we should be ever ready to accept new facts which bear on our understanding and practical application of truth, even if it should compel us to modify or revise our interpretations.

III
SURVEYING THE PRESENT

III

SURVEYING THE PRESENT

PAGE

The Blight of the Secular 71

Is the Sabbath Gone? 78

Has the Church Lost Out? 82

Trouble Made by Recent Fiction 90

Nonreligious Education 95

III

Surveying the Present

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The Blight of the Secular

THE LAWS OF LIFE

THERE is an interesting subject of study which introduces us to the laws of living things. It tells us of their functions, their habits, their habitat, and their adaptation to their surroundings.

Under one aspect of these laws, they are referred to as the subject of bionomics, and under another aspect, the science of ecology. These names may be somewhat unfamiliar to us, but the laws they stand for are a part of our everyday experiences. We know how organisms are affected by their environment and by the conditions, favorable or unfavorable, in which they are placed.

If we leave the seashore and set out for the high mountains, we shall note the changes in the fields and flowers. The water oaks and the long-leaf pine are soon left behind. The familiar trees and birds and flowers accompany us up into the mountains. But as we go higher, birds and flowers are fewer and fewer until they disappear entirely. At the high altitudes, the trees have become few and small, and finally the last realm of them runs in a fairly even line around the high sides of the great peaks. There has been

a tremendous change in all the vegetable world around us, due to no artificial interference of man but caused entirely by the fixed natural conditions which are present at these various altitudes.

This is so plain in the outward and visible world that we are all familiar with it. It does not need to be proven or even illustrated any further, but if we look closer we see how certain features of life find themselves unequal to the ceaseless fight with stubborn natural conditions and drop out of the life of the plant until it becomes more and more stunted and finally disappears altogether at a higher and more unfavorable altitude.

A very interesting illustration of the laws of bionomics is found in the Mammoth Cave in Kentucky. In this cave there is a river, and in this river there are fish. These fish are much the same as fish in other rivers of that general section, with this important difference, that they are stone-blind. They have the optic nerve, but it is shrunken and so deteriorated that it no longer functions. It has been so long since these fish lived under the normal conditions of daylight and darkness that their eyesight is gone. They have not seen anything in the Stygian darkness for so many generations that now they cannot see. Light and the act of seeing were necessary to the continued health and life of the optic nerve. Darkness had killed it. This would be true, also, in human life if generation after generation should live in total darkness. Eyes were made for light and they perish in continued darkness.

Human beings are very largely dependent on their environment. If an infant were entirely cut off from associa-

tion with other persons its life would be dwarfed in many important ways. It could learn to eat and to walk by itself, but it is doubtful if it would learn to talk or to write, and its thinking would be almost wholly that of an infant. It would still be a baby when it was twenty years old.

Our personalities are dependent for their proper development on the association and experiences of our daily life. Conditions determine our development. What we continually experience makes us largely what we are.

These laws are universal and perpetual. They are unchangeable and inexorable. They are as much the "laws of nature" as gravity or chemical affinity. There is nothing arbitrary or artificial in any of them. They are analagous with laws of the moral and spiritual kingdoms. We know that a spiritual nature needs spiritual nourishment and spiritual activity or else spiritual life will not develop.

With these laws in mind, may we look at the conditions under which we live our daily lives. Let us note the character of our daily contacts. Let us see what we are subjected to hour by hour.

Let us begin with Monday morning in the home of an average urban family. Perhaps the first contact with the world which most of us make is that of our morning paper. It comes to us with its columns filled with the accounts of exciting political news, with alarming rumors of war, with startling accounts of fatal accidents and blatant headlines of shocking murders.

The rest of the matters included in it are altogether secular, except on special days when brief articles of a re-

ligious kind may appear. With this small exception, we may say of our daily paper that it is altogether secular. The level on which it proceeds is secular, and from that base line it oftens descends to the narration of that which is scandalous or vicious or criminal.

Thus, the first important contact of Monday morning for parents, for young people, and for children has been one that is wholly of this world.

Following this, the father of the family goes to his business, which is secular in its nature, and gives himself unremittingly to this throughout the forenoon. The mother in these hours has devoted herself to her domestic duties, to overseeing the household activities, and to necessary shopping, and possibly to the perusal of a book or magazine, either of which is likely to be of a secular kind. In the meanwhile, the children have gone to school and have given themselves to their school work, which is practically secular throughout.

Now we do not need to condemn these activities of the forenoon, except to say of them that there has been no spiritual nourishment taken by either the parents or the children of the home. The same charge could be brought against them that science brings against foods which do not contain the essential vitamins. The spiritual nature was given no nurture.

And now it is lunch time on Monday, and this hour is hurried through that the whole family may rush to the program for the afternoon. The father will go back to his business and in the later afternoon may enjoy a game of golf or see a game of ball.

The mother may use the afternoon for social duties or for the popular recreation of bridge. The children will go through the remaining class periods of the schoolroom and then to athletics of some sort or to other recreations.

When the family returns home in the late afternoon their next contact with the world is through the afternoon paper. This is much like the morning paper and in many cases is even more sensational. And now we are at the time for the evening meal.

There was no blessing or thanksgiving for the morning meal and of course none at the mid-day lunch, and there is none for the evening meal. And after this meal is ended there are books and magazines and radio programs or social activities or movies or dancing until the time when they retire for the night without even a whispered word of prayer.

Our judgment upon this day is not that it was immoral or sinful or depraved in any way, but that it was just purely secular. There was not a moment or an activity that was spiritual. Our verdict on this day is that it lacked something—that it did not nourish personal life, and that because of that their spiritual selves went hungry.

Now the pathetic part of this is that this day is a fair sample of the other days of the week. This family will follow this pattern on Tuesday, Wednesday, Thursday, Friday, and Saturday. And, so, we have six days in a row without taking time for prayer or for reading the Bible or for any religious literature or for any religious conversation, or for religious contacts of any kind at all. In other words, six days of wholly secularized living.

THE SEVENTH DAY

Our judgment of this family is, then, that it will be very much in need of a Sabbath day—a day of rest and worship. On this Sabbath day they should make up the time lost from spiritual things during the week, and give their souls a chance to recuperate.

But you know that such will not be the case. The American family does not keep the Sabbath as a day of rest and worship. At best, it gives only a very small part of it to religion. A small proportion of these families attend Sunday school or church at the morning service—provided they have not gone away on a social or pleasure visit for the day or for the week-end.

The Sabbath is more of a holiday than a holy day for the great majority of American homes. There is endless driving on the highways. A child said, "Mother, what would it be like if all the cars in the world were put in a long row?" To which an older member of the household replied, "That would be like Sunday afternoon."

This exaggerated statement gives point to a widely prevalent condition. The larger part of the Sabbath is given to pleasure by the average American family. They are off to the beaches or the swimming pools or the picnic grounds or the ball games, or at the movies or social and festal dinners or at bridge or at dances.

So here is this family which has neglected all spiritual nurture during the six days of the week, neglecting and breaking the Sabbath day, so that it becomes only one more day of secular life.

And now, we see that this household puts seven days in a row—seven secular days without any let-up. Seven days without a time for prayer. Seven days without any study or reading of the Bible. Seven days in a row, without religious literature or religious conversation. Seven days end on end, without religious contacts of any kind at all.

One day is like another. One week is like another. And this makes the serious condition, as the weeks roll up into a year, that the majority of American households go through the year with very little or no religious experiences or impressions, and this situation becomes serious and dangerous as days and weeks and years are spent one after another in this secular manner.

The secularizing of a home is closely akin to the paganizing of it. The secularizing of America is nigh unto the paganizing of this great country. It is indifference to spiritual life which is our danger. Sins of omission are deadly. Neglect of spiritual privileges is a sign of lost vitality of the soul—and an evidence of approaching spiritual death. This deadening process has been going on progressively for many years in the church.

Let us go back now to our laws of bionomics with which we began this section. Flowers and birds and trees cannot live above a certain altitude on the sides of the high mountain peaks. They are starved out and frozen out. No more can the souls of men live in the blighting and starving atmosphere of the wholly secular.

The optic nerve of the blind fish in the Mammoth Cave was put out by starvation—that is, by being kept from the light and so from the normal activity of vision. Light and

optic nerves and vision are all bound up together. That nerve cannot live unto itself. It must feed upon light and it must exercise itself by seeing—that is, in functioning normally.

This is true of the spirit of a man. It must find its life in God, and it must exercise its normal functions in religion. When it does not do this, it begins the process of starvation, insensibility, and death which is the world's greatest tragedy.

Protestantism has been vital and progressive in its earlier stages. It is a serious statement to say that it is apparently losing its spiritual vigor in these latter days. "The twilight of Protestantism" is a phrase filled with portentous meaning. If ever this comes to pass in this land, it will be the day not only of religious disaster but also of the crumbling of walls and foundations of the moral and political temple.

Is the Sabbath Gone?

Two powerful forces have been undermining the authority of the Sabbath day. One of these is business and the other one is pleasure.

We have seen Sunday trains and Sunday newspapers and Sunday small businesses increase more and more. We remember how the church and the friends of religion courageously opposed these innovations. But the determination on the part of these forms of business and the demand on the part of the public for this service which they

rendered made a combination with which religious forces could not contend successfully.

Some of us remember that many years ago a very simple matter became a celebrated judicial case in our church courts. It was about the church membership of a young woman who was employed by a telephone company and so, of course, was required to work on Sunday. The session of her church took action against her and demanded that she give up working on the Sabbath day. This case was debated in the church papers for quite a while.

Without passing on the merits of this question, we may observe that it would not be possible in this day to raise such a question or to create any interest in its discussion. It is also true that one would find very little support, even within the church itself, for an attack on Sunday trains or Sunday newspapers or many other forms of business which are thought of as rendering a necessary service, or at least one that is demanded and patronized by a large number of people.

But when we come to the other powerful force which has helped to undermine the authority of the Sabbath—namely, the one of pleasure—we find something even more difficult to control and for which there is much less excuse than for the business world. Of course, we are reminded at once of the great numbers of people who are employed during the week, and the plea is advanced that Sunday is the only day on which it is possible for them to enjoy the ordinary recreations of life.

This has a plausible sound, but it does not stand up very well when we look at it closely. For the people who en-

joy leisure during the week are many of them the worst offenders in the matter of turning the Sabbath into a day of worldly pleasure. Also, it is true that a considerable number of those who are at work during the week are among the most faithful members of the church and spend the Sabbath, at least in part, as a day of rest and worship. With the very much shortened term of labor for the week, there are a great number of hours and numerous ways of recreation available during the work days of the week.

So it is not so much that people are forced by circumstances to take their pleasures on the Sabbath day, as it is that they know that is the day when great multitudes will throng the pleasure resorts, and that they will have a feeling that it is a gala day and all the world is uniting with them to make merry as on a popular holiday. It is not necessity but willful pleasure-seeking which has had so much to do with the near-destruction of the Sabbath day.

CAN THE SABBATH COME BACK?

At present, the trend in America seems to be decidedly away from the proper observance of the Sabbath.

Church courts and other religious bodies loudly lament this apparent passing of the Sabbath. But all of their resolutions and exhortations have been of little avail. Perhaps they have helped to delay the popular rejection of the Sabbath, but they have not been able to turn back this tidal wave of the secular and the worldly and the nonreligious in our collective life.

RESTATEMENT OF THE ORIGIN AND PURPOSE OF THE SABBATH BY THE ASSEMBLY OF 1934

The General Assembly of the Presbyterian Church in the United States hereby declares to its membership and to the world its belief that the Holy Scriptures teach that the Christian Sabbath is of Divine appointment, and to these ends:

1. To bear eternal witness to the creative power; the Divine rights; the omniscient wisdom; the compassionate purpose; the unchanging grace; and the infinite love of God—thus ministering to His eternal glory.

2. To meet the needs of the physical, mental, moral, and spiritual nature of man in providing a period of rest each week for the recreation and refreshment of the faculties and functions of man's nature and being.

3. To provide a specific time when the Divine element of man's nature might have opportunity for special culture and development through a complete separation from the distracting demands of material things, whether of toil or pleasure; and enjoy a meeting together with God at a time and in a way which guarantees a peculiar visitation of the Holy Spirit's power and an outpouring of the Father's blessing.

4. To afford the church, as the custodian of the Word and the Evangelistic arm of Christ in the world, an opportunity to do its work of educating the minds and cultivating the hearts of men in the Truth of God.

This General Assembly further declared:

1. That every minister, officer, and member of the church is obligated in the most sacred way by his vow of allegiance to Christ to study the Scriptural warrant of the Sabbath Day and the Divine purpose contained therein and to use the day in his life, his home, and his church connection and service as God has given and designed it.

2. That the use of the day for other purposes is unwarranted by the Word of God; is an act of disloyalty in witness-bearing; is hurtful in the highest degree to the spiritual life of the individual Christian; and lends aid and comfort to the enemies of God and His church.

3. That, to the misuse of the Sabbath Day and its diversion from its Divinely appointed purpose in the life of men, there is directly attributable much of the spiritual decay and stagnation so evident in the present-day life of many individual Christians and of the church.

Has the Church Lost Out?

In the realm of subordinate values, the church has not lost her great architecture. Her cathedrals are still the wonders of the modern world. She has still her great master paintings which for four hundred years have beautified and inspired the realm of religion.

She has still her great classic literature of the church fathers, the heart-warming devotions of the medieval saints. Milton, Dante, and Tasso still enrich and bless our cultural life. She has still her great specialized literature and her precious libraries.

She has not lost her great music. Palaestrina and Bach

and Handel still thrill us with their celestial music and the great volume of hymns, anthems, and oratorios ennoble and elevate our services of praise.

These are not the vital things of religion, but they are treasures which the church has produced through the centuries and which abide in spite of all the rise and fall of nations and the ever-changing manners and customs of men.

Coming now to more vital things, we may rejoice that the church has not lost her real spiritual unity. She ever manifests a unity in diversity. The apostle Paul illustrates this by the unity of the body and its various parts. The eye and the ear, the hand and the foot, differ widely in appearance and in function. "If they were all one member, where were the body? But now are they many members, yet but one body."

Though there are many outward divisions in the church, yet there is in reality one church, one faith, one baptism, as there is one Lord, one God and father of all, who is above all and through all and in us all.

The church has not lost her message of salvation. She has "the everlasting gospel" as her unchanging message. She brings not only a message of hope and joy, but the gospel of eternal life through our Lord Jesus Christ. This is "the article of a standing or a falling church." It is inspiring to know that however imperfectly the work may be done, yet the church in every land is preaching Jesus Christ as the Saviour of the world, and we "therein do rejoice, yea, and will rejoice."

Again, the church has not ceased from her services of

love. Rather, she is multiplying these. The church inspires and supports all the humanitarian work in which our present-day life so much abounds. Her works of mercy abound everywhere. She feeds the hungry; she clothes the naked; she visits the sick; she protects the aged and the infirm. She founds homes for orphans and educates the children gathered into them. There is no conceivable kind of relief enterprise in which the church is not interested and to which she does not contribute both of money and workers.

The church's standards in the moral and social realm have improved in some important respects. To the making and use of alcoholic liquors, the church formerly interposed no objections. It was quite common for church officers to manufacture these liquors and for church members to sell them as saloon keepers. This could not be done now, and a convivial minister who might formerly have added to his popularity by social drinking would not now be tolerated.

In the matter of human slavery the church has greatly improved its social outlook. It was once possible for church members, church officers, ministers of the gospel, and even an organized church to own slaves. This, of course, is all changed—totally, irrevocably.

Also, in the matter of child labor, sweatshops, underpaid operatives, undernourished children, unsanitary tenements and other unwholesome living conditions, the church has become the champion of the helpless poor and more and more sounds out a commanding, "Thou shalt

not," to all would-be exploiters of human weakness and ignorance.

In all matters of the practical application of our religion to the everyday wants of humanity, the church has greatly improved in her outlook and in the actual service rendered.

SPIRITUAL POWER

The church has not lost her spiritual power. Different epochs develop different types of spirituality and different kinds of activities on the part of the church, but our confidence is in the abiding presence with His people of the Spirit of God, who by His unceasing ministry brings forth in one form or another His fruits of love, joy, and peace, of long-suffering, gentleness, goodness, faithfulness, meekness, and self-control.

GROWTH IN NUMBERS

The church is not dwindling away as some critics would have us believe. Although the population of America has grown very rapidly, due in some measure to the coming of millions of adult immigrants, yet the increase in membership reported by the churches has kept pace almost exactly with the growth of population.

That does not warrant the opinion that the church is losing ground in the matter of numbers.

GAINS

The church has made increase in the Christian grace of tolerance. The feeling of impatience with one another which existed among the denominations at one time has

almost wholly disappeared, and the churches of various names dwell together in the beauty of Christian fellowship.

The few minor matters of religious belief and practice have been duly subordinated. The major articles of faith, on which we all agree, have been exalted. The collective church life has become more unified, more wholesome, more vigorous.

BROADER VISION

The church has greatly enlarged her conception of her work. Her vision is that the Kingdom of God must touch every part of our human life.

The great message of the gospel teaches us immediately and powerfully of the Fatherhood of God. The social teaching of Jesus, so much practiced by Himself and so much insisted on by Him for His people, declares to us the brotherhood of man.

The implications of these great truths lead us to where we must face all the questions of life. We cannot escape the problems which inhere in war, industry, race, and religion.

The gospel is to leaven the whole lump by its transforming power, and thus to bring the Kingdom of God. The church's first and most dynamic service to mankind is wholly spiritual. Nothing must weaken or obscure this fact. But, though this is the first of its ministries, it is not the whole of its service for mankind.

Following the spiritual is the great realm of moral principles and moral values. This is the normal outcome of

spiritual messages and spiritual beliefs. But we have not named all the church's work under these two major divisions. There remain to be mentioned the great social ministries of the Kingdom with which we are becoming more and more familiar and which we practice in ever-increasing measure.

But mankind needs guidance as to the matter of industrial and economic justice and as to civic righteousness and political integrity. And, so, the church must not forsake its prophetic office by failing to rebuke sins of oppression or graft or bribery, or all that horde of secret and rat-like sins which are the brood of that glutton-mother, the love of money.

LARGER GIVING

While the church is far from realizing the duty and privilege of her stewardship, she has learned to give more largely than she did formerly.

For many that are rich this means only a very small proportion of their income, yet for the great mass of church members these larger gifts represent an increase in genuine liberality.

There is much for the church to learn on the great subject of her stewardship. There are vast sums of money in the possession of the well-to-do and the rich members of the church which need to be dedicated to God for the use of His church in sounding out the message of redemption and in supporting her many works of mercy and rescue.

CHURCH ATTENDANCE

The following extract from a report of "The Committee

of One Thousand" (with Mr. Roger Babson as chairman) gives some suggestions of a very practical kind for improving church attendance:

"If people are less attached to the church than formerly, we may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent, and non-helpful to the average man and woman. (2) To the fact that those who attend church are no more honest and kind employers or employees than those who do not attend. (3) To a lack of spiritual influence in the home and school, and the bad example as to "church going" set by certain people in the community. (4) To the feeling that the church does not render a social, hygienic, or economic service which is valuable enough to support.

"This means that to increase church attendance, an effort should be made to correct the above four handicaps.

"The first—*that of using illustrations and language which the average person can understand and receive practical help therefrom*—is up to the minister; the second—*that of living the Christian life*—is up to us laymen; the third—*that of interesting community leaders in church work*—is a matter of organization and fervent prayer; while the fourth—*that of serving a greater practical need*—is up to all of us.

"For churches to close now, or to 'let up,' is like hospitals closing during an epidemic. We say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but rather for more self-control, unselfish-

ness, faith, and courage. The Commission on Church Attendance feels this very strongly. Self-control, unselfishness, faith, and courage are spiritual qualities which cannot be secured from banks or stores, but only from sources of spiritual power proclaimed by the church. In behalf of the discouraged business men, the unemployed wage workers, and the millions of others in trouble today, the *Committee of 1,000* begs of pastors to minister to the wants of these people at this critical hour."

Whether or not the fault lies with the pulpit or the pew, the fact remains that there is a serious falling off of attendance at the services at the church. This has become one of the greatest obstacles to the progress of the church.

There is an evident detachment from the church on the part of its own membership. Perhaps this is due in some part to the fact that congregations have become very much more widely scattered as to their places of residence.

Many people have moved out of the downtown districts into far-away suburbs or country estates. This makes necessary a long ride to the church. And so, with all the beauties and comforts of a suburban or country home, the family is tempted to remain in its attractive quarters and perhaps invite some friends in for Sunday dinner, or to accept some such invitation for themselves, or to go on a distant jaunt to some alluring pleasure resort.

Perhaps, also, it is due in part to the large volume of hostile criticism which in endless measure is directed at the church. The church is derided as a pious fraud, as a company of hypocrites, as a body of believers in outworn creeds and outgrown superstitions. The church is de-

nounced as a parasite feeding upon the people and as the purveyor of quack remedies for the evils which afflict our common life.

Under any and all sinister figures, its character is maligned and its work derided. No one can escape this hail of abusive epithets and it would be idle to claim that it does not affect the people in their appreciation of the church in its worship and their devotion to it in its work.

These attacks are very difficult to meet because they come from such a variety of places. Perhaps our best method of counteracting this caustic criticism is to preach fearlessly the great doctrines of redemption and to lead the church into a real service of needy and suffering humanity that thereby she may justify herself both as to her faith and her works.

They who know that the church is begotten by the Eternal Spirit, and that He dwells in her to inspire, empower, and guide her, are not afraid for her. They know that the church has not lost out—that it will never lose out. "God is in the midst of her. She shall not be moved."

Trouble Made by Recent Fiction

Surely, anyone who reads books or periodicals knows that there is in our life today a very real problem created by the kind of literature which comes to our hands.

We have been conscious for many years of an increasing departure from the older standards of morality and religion. The question was asked, why is it that no one can write a book today which does not deal with improper

relations between the sexes? The answer was made, "Anyone can write such a book, but no publisher will accept it because he knows that he cannot sell it."

It seems, then, that it is the reading public which determines the character of our literature, because it will buy only that which pleases its own literary palate. We cannot enter upon an extended study of this vast subject, but there are some outstanding features to which we may very briefly call attention.

(1) Dr. Alexander Cowie, writing in the spring number of *The American Scholar,* calls attention to "The New Heroine's Code for Virtue." Dr. Cowie says: "The year 1920 yielded no popular novel in which the heroine flouted the old morality. Obviously, something has happened to heroines since 1920.

"The fight for the new freedom was begun in the early twenties with youngsters in the front ranks—as shock troops. They could experiment with less risk than their elders. Consequently, the reading public soon became inured to flappers who revelled in rouge, danced cheek-to-cheek, smoked cigarettes, and drank gin, sat in parked cars without chaperons, engaged frankly in 'petting' and 'necking,' and talked Freud and sex appeal.

"The novel in the twenties was close to life. Heroines became freer. They transgressed with greater ease and less remorse. Virginity was hostile to the unfolding of a rich personality. The heroine has changed. The girl no longer worships virginity as such, and the married heroine has less respect for the sanctity of marriage as such.

"At present, emboldened by her approach to economic

independence, the heroine plainly asserts that 'the ruined woman is an invention of man.' Not only has the new heroine to some extent removed the stigma of being 'immoral,' but she has reinforced her position by insisting that there are other virtues than 'virtue.' The heroine of the American novel, like her sister in actual life, has changed in many ways in the past ten or twelve years."

This writer affirms that the writers of fiction since 1920 have established "a new code for virtue," and, continuing, he says that this new code "bids fair to become a part of our ethical policy."

Literature must deal with sin, because sin is a part of life and literature seeks to portray life. But the kind of literature which fails to tell of the deadly wages of sin is partial and misleading. *The Scarlet Letter* deals with sin and declares that it is defiling and deadly.

Many modern novels seem to suggest that sin is not a serious matter—unless you are caught up with. This new and bizarre ethic threatens to destroy the foundations of morality as we have heretofore known that word and its connotations, and with those foundations, the stability and safety of the home.

(2) Another harmful feature of literature in the present generation has been its drift into a fatalistic philosophy.

The writers of our fiction literature, having lost for themselves the exalted conception of freedom and even of personality, have persistently written of life as though it were but the purposeless moving of matter by the blind forces of nature. Their characters were not courageous personalities fighting their way forward against the obstacles in

the way of their progress. But they were helpless units pushed here and there into one experience or another "by the slings of outrageous fortune"—by the tides of destiny, by avalanche, by floods, by earthquake, tossing them to and fro and landing them at random in safety or destruction.

So, the phrases "What's the use?" and "What difference does it make?" became the constant queries of these imaginary persons and were reflected in the daily conversation of the unthinking masses, both young and old.

(3) This bore its logical fruit in what we may call the literature of despair, which has for its leading question "What's it all about?" and for its control theme, the futility of life.

There is a most interesting volume on *Contemporary American Literature and Religion,* by Dr. Halford E. Luccock. The sixth chapter is on "Disillusionment and Futility." At its top are these brief quotations:

> "Life's a long headache in a noisy street."
>
> —*John Masefield*

> "One by one, like leaves from a tree,
> All my faiths have forsaken me."
>
> —*Sarah Teasdale*

The first paragraph of this chapter is as follows:

"Disillusionment and Futility are two words widely used in characterizing much American literature since the war. The words express the moods generated in large numbers of people in Europe and America, not only by the war, but

by forces active in the preceding decades, disintegrating to many accepted faiths, political, economic and moral as well as religious. It was a sort of spiritual vacuum from which the vitalizing oxygen of faith and idealism had been withdrawn. The wings of the mind and spirit were folded in chilled exhaustion. There was a natural feeling of irritation at the imbecility of civilization—a feeling sometimes mounting to rage, more often simmering as an attitude of cynical disdain for any revered values of such an order. The very uncertainty of life increased the feeling of many that the only sure good was the immediate one of pleasure."

The cynical jeer "Oh, yeah?" filled all life with an unpleasant and disquieting note. People began to say:

"What is there to strive for,
Love, or keep alive for—say
Hey, hey, call it a day.
Blues, nothing to win or lose."

Many people looked out on life and said to themselves and to others, "Nothing in it," "Blind atomic pilgrimage," and "Man marching to his pitiless and meaningless doom." Such thought colored much of the literary output of the past two decades. It appeared in poetry and fiction in brief or more extended form. This feeling of futility is the child of unbelief and of false philosophy.

There are two principal causes for these sinister views of life. One of these is the animal theory as to a human being, that he is nothing but an animal and finds his true expression of himself in animal conduct. The other is the

overwhelming flood of sensuality and brutality which was let loose upon us out of the fury of the World War.

When Presbyterians are asked about the meaning of life and what part man has in it, they have the definite and illuminating and inspiring answer, "Man's chief end is to glorify God and to enjoy Him for ever."

This is a ray of light in the darkness of our skeptical world, and it is because we believe something and know what we believe and know why we believe it that we and other Christian people have a message for this day that is transforming and saving.

Nonreligious Education

OUR EDUCATIONAL THEORY

Our educational theory is an offshoot of a political theory, viz: the separation of church and state. To keep the hand of ecclesiastical power out of the state's business, to keep the hand of political power off the church's work—this is our national ideal.

This is good. It is the lesson taught us by centuries of trouble brought about by either one of these powers attempting to control the work of the other. The separation of church and state is a valuable achievement of the American people. Its importance can hardly be overestimated.

AN UNFORTUNATE DEDUCTION

But from this proposition we have deduced a most unfortunate corollary, viz: the separation of education and religion. This is due, of course, to the fact that education

is so largely in the hands of the state, and religion under the care of the church. But we are beginning to see the bad effects of education separated from religion, and very many thoughtful people today are beginning to demand that religion shall have a place in education.

One of the state's purposes in education is to make good citizens, and this is nothing other than to make good men and women. Surely no one would expect to do this without the aid of religion.

FOUR GREAT INFLUENCES

The four great influences that determine character are the home, the church, the school, and society—using this last term in its widest sense. The school must have its part in religious training. Does the separation of church and state mean the divorce of education and religion? Does it not rather lay an added necessity that education shall be religious?

Education is the solid masonry of civilization. Our institutions and our ideals would perish but for the constant process of education. The same is true of morality and religion.

OUR EDUCATIONAL SHORTCOMINGS

Our educational shortcomings are evident from the lack of religion, the difficulties in morals, and the increase of youthful criminals. Our educational output is more and more unsatisfactory. We and our children manifest a lack of real training for life. We and they are pleasure-loving, irreverent, selfish, disobedient, lawless.

To have religion in education is as much a right of a growing personality as to have bread in the diet is the right of a growing body. The forces which are responsible for what a child is taught have no more right to neglect his religious nature than they have to starve his physical nature.

OUR EDUCATIONAL AWAKENING

There is an educational awakening apparent in the church, the campus, the state, and the forces of welfare and reform.

The churches are alarmed, and the churches are beginning work, but churches are divided in purpose, thought, and organization.

OUR EDUCATIONAL TRANSITION

Our educational transition is just ahead of us. There is more religious instruction in colleges and universities today than ten years ago and there is more being added each year. Some of you who read this may live to see the happy day when religion becomes enthroned in all the educational world.

OBJECTIVES OF EDUCATION AND RELIGION

What is education? Education is the development and training of personality. It deals with both the quantity and quality of life. One of its high aims is the production of fine character. It deals with knowledge, with culture, with ideals, with visions, with self-mastery, with investment of life.

Without attempting a definition of religion, we may name some of its elements. Like education, it deals with the development and training of personality. It deals with both the quantity and quality of life. One of its high aims is the production of fine character. It deals with knowledge, with culture, with ideals, with visions, with self-mastery, with investment of life. And while this is not the whole of religion, it is clear at once that these two important parts of life overlap in very large measure. Their aims are in part identical. The school and the church are both dealing with the same personality, and at the same time and at the plastic age. The school can powerfully supplement the work of the church.

WHAT CAN THE SCHOOL DEAL WITH?

A school is not simply a place for training intellect. We have come to see clearly that the school must deal with the whole personality. It must develop and train the emotional nature, the intellectual nature, the moral nature, and the religious nature.

THE SCHOOL AND THE EMOTIONAL LIFE OF PUPILS

The school deals with the emotional life of the pupil at every period of childhood and youth. During the years from six to twenty-one every kind of vital process is taking place. The school must deal constantly with temperament and with all the passions of a human being.

Particularly in the important period of adolescence does the pupil need to have wise and careful guidance. It is a

tremendous mistake to ignore religion in these years and to fail to give progressive religious education.

THE SCHOOL CAN TEACH MORAL STANDARDS

Religion has in it a great practical and moral element. This is kin to the other elements in it of a mystical, vital, and dynamic kind. It is one of the most definite and clearly indicated parts of religion. This moral element is also an essential of social life and of civic and political life. It therefore is a part of the duty of the school to teach children these moral foundation principles. Perhaps the way out of the moral maze, in which we seem to be lost, is in our whole vast educational force turning its attention to the teaching of fundamental morality in the schools of the nation.

THE SCHOOL CAN TEACH SOCIAL IDEALS

It would be a distinct contribution to our social welfare if in early life our children should be carefully taught the highest social ideals. It would enrich their thinking and give them new guides to conduct. They could be prepared for real citizenship by being taught the great lessons of brotherhood, of maximum opportunity for everyone, the common good, social justice, industrial justice, civic justice, racial justice, international good will and universal peace.

The school can teach religious values. No education is worthy of the name which neglects such religious values as worship, faith, hope, love, purity, and self-denial.

The school can teach a spiritual interpretation of nature.

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There is beauty and wonder everywhere in nature, from the composition of the simplest cell to the most majestic scenery, or the overpowering distances of the stars.

IV

FACING THE FUTURE

Some Special Objectives

IV

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Some Special Objectives

PAGE

Continue in the Faith of Our Fathers 103
Let Us Illustrate This Faith by Practical Christianity 104
Let Us Cast Away Our Fears 105
Let Us Pay Off Our Debts 106
Let Us Protest the Quality of the Reading Matter Offered Us 107
Patronize Only Clean Amusements 109
Christianize Our Domestic Life 113
Let Us Teach Religion to Our Children 119
Preach Civic Righteousness 121
Plead for Economic Justice 122
Illustrate the Spirit of Christ in Race Relations . . 123
The Prevention of War 125
Arbitration—Conference—Judicial Procedure . . 128
Organizing for Peace 128
Arbitration and Peace 129
Preach the Gospel of Redemption to the Whole World 131
For a Better Church 135
The Word of God 135
The Sacraments 137
Prayer 138
To Fulfill Our Stewardship 139
Is It Dusk or Dawn? 142

IV

Facing the Future

✠

Continue in the Faith of Our Fathers

LET us not be afraid for Christianity. So far as the chaotic condition of the world is concerned, the danger to Christianity is not from the outside but from within. The boat is not in danger from the water—so long as it does not get inside the boat.

Let those who fear for the church remember that "God is in the midst of her; she shall not be moved: God shall help her, and that right early." And not to be too boastful, we might say that that great system of theology which we call Calvinism has a way of being very steady and calm in times of peril. Calvinism has a way of looking not at the things which are seen but at the things which are not seen, and going fearlessly forward without thought of dangerous circumstances.

The Southern Presbyterian Church can with sincerity claim a devoted allegiance to Calvinistic belief. In the thought of her ministers and teachers—indeed, of her whole leadership—the church is the creation of God's Spirit. This is the central and unifying article of her faith. This is the parent of every principle for which she contended at the time of her withdrawal from the Northern Presbyterian

Church. (Presbyterian Church in the United States of America.)

Firmly established in such a faith, she can affirm with the saintly Judson that the future of the work is "as bright as the promises of God." We do not claim a preponderance of Christian courage, but we are willing to proclaim to a world of chaos that we are not afraid—that "we are not downhearted."

This is the "Faith of Our Fathers." They kept it for their day and for us. We are wise to keep it to the uttermost and to transmit it to our children in its richness and power.

Believing whole-heartedly in the spirituality of the church, we can courageously call men to repentance. We have a gospel of redemption to offer them. We have a gospel of such saving power that we can and must preach it to the whole world. We have the promise of our Lord that He is with us unto the end of the world—with us to inspire, to guide, and to empower.

Let Us Illustrate This Faith by Practical Christianity

The theology held in common by all Presbyterian and Reformed Churches throughout the world is the most unified and the most powerful statement of objective thought about God which mankind has ever produced.

It has inspired many a demand for freedom. It has been a persistent foe of tyranny. It has fed the intellects of religious men. It has led them to found schools and col-

leges. It has made the group of churches which espouse it the leading missionary forces of the world. This theology now faces the social needs of this mechanical and industrial age.

Our fathers have done their work well. They solved the problems of government, of education, and of missionary enterprise. It is now our turn to contribute to the welfare of the human race and to lead the vanguard of its forward march.

The demand for social service is not an academic demand. It is the cry of a needy humanity, weighted down by the pressure of modern life—and breaking under that strain.

Holding firmly to our reformed theology, let us go mightily into the places of need—and do for this day what our heroic fathers would do if they were here.

Let Us Cast Away Our Fears

The gloomy prediction is sometimes made that Christianity will disappear. But this is only a superficial view of the present and the future. When Peter looked only at his Lord, he was brave, but when he looked at the water, tossed by the boisterous wind, his faith failed.

Presbyterians are not troubled by outward appearances. Their faith has strengthened many a battle line. It stands today unterrified and faces the future without fear and with manly heart. A brilliant editor has just said, "Presbyterians are panic-proof."

We can never be thankful enough that this historic and sublime "Faith of Our Fathers" was illustrated by the Pres-

byterians of the South when, holding firmly to the spirituality of the church, they overcame all the difficulties involved in a total separation from the vigorous and progressive Presbyterian Church in the United States of America.

There are many things in the life of the world today which might dismay us, but we are not afraid. We face the future with confidence. That future is our constant friend—it is this, because God is in every part of it. He is in all life, ever with constructive purpose, developing His people, building His Kingdom.

The future looks good to all those who believe that the future is filled with God.

Let Us Pay Off Our Debts

"And it came to pass in those days that all the world went a-borrowing." So might the record read for the last fifteen years, and the record might be continued that after a while all the world found itself either bankrupt or badly crippled by debt.

Such was the experience of individuals, business houses, factories, corporations, real estate developments, cities, states, and nations. It would have been a happy thing if the church could have escaped this epidemic. But the infection took hold on her life and burdened her and bound her and hindered her work and weighed heavily on her life.

And so, we saw our Church in its local and congregational life and in its executive committees, presbyterial, synodical, and of the General Assembly, begin with debt and continue with it, adding to its weight from year to

year, until it became impossible either to advance or to hold our own.

Our institutions also became involved, and many of the high schools and colleges conducted by our Church were loaded down with debt to such an extent that some of them have perished and others are still in the greatest distress financially. Some of these could not be sold for the amount of the mortgages which are held against them.

After attending the meetings of elders and deacons and executive committees and boards of directors or trustees, one gathered the impression that the Church was insolvent from top to bottom, and this was too nearly true, notwithstanding we had been told by the apostle to "Owe no man anything, but to love one another."

It is good psychology, it is good business, and it is good religion to pay what we owe. It would bring a renewal of our initiative, a revival of our courage, if we would pay our debts. It would seem that one of the first duties which we must face courageously is the payment of these debts, as soon as we can possibly do so.

Let us all "Get out of debt and stay out of debt."

Let Us Protest the Quality of the Reading Matter Offered to Us

It is not generally known that a group of magazines which are excluded by law from the United States mails are brought to our cities and towns in express packages.

This erotic and glamorous reading matter is piled high upon the counters of a certain kind of book stall, and upon newspaper stands. It is eagerly bought by young and old and its salacious contents quickly devoured.

The daily press of America is highly efficient. It gathers the news of the world quickly and accurately and presents it in an interesting way. Its editorials are sprightly and educative, but it has one serious fault. It reports crime in all its shocking details. It gives a sensational prominence to crime and to criminals which is often nauseous and revolting. It exploits the murderer or the kidnaper in morning, afternoon, and night editions and between times in extras.

We are given, in this country, the most sensational news service of crime to be found in all the world. The one outstanding exception to this is the treatment given to news of crimes and criminals in *The Christian Science Monitor*. Many others besides the Scientists regard it as the cleanest and most wholesome newspaper in the world. Our metropolitan press would do well to emulate its fine example. We have already spoken of the trouble made for us by much of the fiction of the last twenty years. We do not need to do more here than to refer to the grave charges that this is a literature of materialism, fatalism, and despair. We can, therefore, with propriety urge Christian people to refuse to buy this distorted literature or to allow it in their homes with such complacency. We can summon them to protest against it in private and in public.

It would be well for America to cry out against the quality of much of the reading matter offered us.

Patronize Only Clean Amusements

"Bread and games"—that was the ancient cry, and it comes echoing down the ages with undiminished fervor. It is this for which men toil and without which they cannot get along. Our recreations are a necessary part of wholesome living and too much repression of the natural desire for them works injury to people young or old. "All work and no play makes Jack a dull boy." This homely saying expresses the truth which mankind has proved from age to age.

Particularly do we need recreations to renew and refresh us in this strenuous industrial and mechanical age. It seems that we are mocked by the fact that every invention of a time-saving and a labor-saving character results in many of us having to work harder than ever before. This pressure becomes nerve-racking and back-breaking, and the people are obliged to find relief in amusements.

They do not have facilties for those recreations in which they can take part, and so they are forced to those in which they are only onlookers. We need not be surprised, then, to find forty thousand people at games of baseball or football or sixty thousand people at a prize fight or at a horse race—nor to know that millions of people attend the moving-picture theatres every day.

Because so large a proportion of our people and their children regularly attend the movies, we should feel more concerned about this form of amusement than about any other kind. We might ask ourselves with some seriousness, "What kind of movies does America want?" These

pictures have had objectionable features from the first. Even the little "peep shows" in the arcades were far from irreproachable, and we might note here that the more improper the miniature show was in character, the more pennies did it harvest.

As the pictures were improved mechanically, they became worse morally. Severe denunciation on the part of the pulpit and religious press did not improve the situation. Promises to produce cleaner pictures were regularly made and systematically broken. The producers would issue from time to time programs of reform which were satisfactory, but since none of these programs were adhered to the result on the screen was the same kind of unwholesome and suggestive pictures. The forces of reform cried out against it, but their protest was unavailing.

The great array of beautiful women, the enormous salaries paid them, and the seductive advertising through the daily papers and at the theaters kept the crowds moving toward the palatial picture houses.

The pictures grew steadily worse from the standpoint of moral standards, and likewise as to a balanced portrayal of life. Criminality, impurity, drunkenness, mammon worship, suggestiveness, sensuality—these were the stock in trade of an enormous business, largely controlled by monopolies whose slogan was "it's the box office that counts." Without regard to the injury done to its patrons and their children, it ruthlessly exploited the whole people that it might fill its own coffers with gold.

The situation became so intolerable, both as to the pictures and the way in which they were advertised, that all

forces of religion and of reform were deeply agitated. Dissatisfaction was voiced on every hand. In this condition of aroused and agitated good people, the powerful Catholic church steps into the place of leadership and organizes and directs "The Legion of Decency" for a frontal attack on the moving-picture business. Their method was direct and effective. To the industry they practically said, "We will not attempt to censor your pictures. We are done with you until you give us clean pictures. We will instruct our people to stay out of your theaters until you clean up."

The effect was instantaneous and nation-wide. Protestant churches and reform forces at once stepped alongside of the Catholic church and gave every possible kind of encouragement and co-operation. The producers were panic-stricken, and hastily began to reform their output. Pictures which were well on the way at Hollywood were altered. Different names were given them and different moral trends were written into them.

The producers defend themselves on the ground that the pictures called for by critics and reformers are money losers, while those to which we object are revenue producers. And this would seem to be true, at least for America. Some of the most suggestive pictures in recent years have crowded the balconies. Paramount lost about $400,000 on "Alice in Wonderland," but "Little Caesar" and "I'm No Angel" turned a heavy stream of currency into the till. First National lost heavily on "Penrod." The record of the movies is a disreputable one for the producers and for the public.

Make the test of your own community and of your own church with reference to this. The manager of a movie

theater tells of an experience with a church which was undertaking to make money by selling a picture for his house. He offered the committee George Arliss in "Alexander Hamilton," but the committee was crafty and said, "We want one that will sell better than that"; so they selected a cheap, disreputable one, and in the name of the church of our Lord Jesus Christ filled the playhouse with fathers and mothers and children of the community.

Can we blame producers if they cater to the tastes of the people? You will doubtless remember "Frankenstein." Perhaps many of you saw it, or at least your children did. Theaters showing that gruesome picture freely advertised that it was not a suitable picture for children to see. You do not need to be told that in the language of an exhibitor, "We were nearly mobbed by them." This is a sufficient explanation of the facility with which the great producers have been able year after year to pour into the public mind, to the very last limit, the suggestive and sensual output of their studios.

In many of our towns there takes place each year what is called a "county fair." There are some aspects of these which are wholesome and good, but there is always a fringe of gambling devices and dirty shows. Since the Chicago fair in 1933, there has been a frequent use of nude girls. These, with other salacious features and obscene jokes, make a combination that ought to be run out of town, but which on the contrary is freely patronized by all sorts of people, including a goodly number of church people.

When you remember that the officers and directors of

these fairs are often officers in the churches and nearly always members of the churches, you will be obliged to conclude that America needs to be thoroughly cleaned. These fairs come every year, and these pictures, of one kind or another, come every day.

Do not be lulled to sleep by the temporary improvement in the character of the moving pictures. The only way to hold this improvement is to refuse to patronize the movies just as soon as the producers get over their scare and return again to the policy of "giving the public what it wants." There has been a distinct improvement since the tremendous onslaught made on them in the fall of 1934. The producers are now offering some of the pictures which the critics say they want. It is encouraging to know that these are being well patronized and are profitable to the producers.

Will the people continue to respond and prove that they want these and that they will pay for them? Will you yourself do this, and will you lead your children to do it? "Blessed are the pure in heart, for they shall see God."

Christianize Our Domestic Life

The American home is suffering from the lack of some essentials.

1—

It lacks unity. There is too wide a gap between the parents and the children. As some man recently said, "Everybody knows more about the children, where they are and what they are doing, than their own parents. And every-

body knows more about the parents than their own children do."

This is a very dangerous condition, and matters in the home will grow worse and worse until this is changed.

Also, there is too little unity between the parents themselves. There is a tendency for each one to go his own way, with not enough mutual purpose and planning. Their life together is far too casual.

2—

The American home lacks authority and discipline. The dangerous theory that a child must not be repressed and must not be controlled and must not be punished for disobedience or other wrongdoing, has all but destroyed the wholesome and corrective discipline of the home. A child unrestrained is a lawbreaker in the making. We do not have to look further than the home and the school where discipline has been so largely abandoned for the causes of the great wave of youthful criminality which has swept over our land.

What goes on in the seclusion of the home will after a while be trumpeted from the housetops. To spare the rod is to spoil the child, and a spoilt child is a dangerous factor in our life.

3—

The American home does not have definitely on its horizon a great and commanding objective. Too often, the husband is entirely satisfied with making money, the wife satisfied with spending it for pleasure, and the children

satisfied to do as they please with the car and the plenty of money at their disposal.

Who could expect anything great or noble to come out of such sordid weakness? It was Luther who said, "Out of families, nations are spun." Then we may be sure that ignoble families, with their puerile standards, will produce a weak and decaying nation.

4—

The American home lacks stability.

Two or three decades ago, we were accustomed to prove the superiority of a Christian civilization to a non-Christian one by pointing to the high divorce rate in Japan and comparing it with our own, which was at that time much lower.

But we can do this no longer. Rapidly we came alongside of Japan and then passed her in the number of divorces to population. Now we lead her by a wide margin. When we compare our own rate with that of other nations of Christendom, we are obliged to feel ashamed of ourselves.

It is true that among this large number of divorces there are many that ought to be granted. The Scriptural grounds of adultery and desertion are often the real causes of divorce even when some other cause is assigned.

Formerly, women endured this bad treatment and suffered in silence. They do not do this now, because they are far more independent than they once were and, also, they know the grave danger of continuing to live in wed-

lock with a man who is promiscuous and unclean in his life and who may at any time impart a serious infection to his wife or to her children. The prevalence of divorce is a symptom of serious trouble in our social and civic life.

We shall be wise if we study the underlying unsoundness, as well as the external symptoms, of this dangerous disorder in our family life.

5—

We have seen that the American home lacks unity, discipline, great objectives, and stability.

It lacks all these because it lacks religion. Real religion in a home unifies it. It provides something in which all may take part and in which they can all take part at the same time. It gives the essentials of unity, such as common experience, a common hope, a common task, and the common exercises of religion in the home and in the church.

Religion encourages discipline in the home. The Bible standards are explicit with reference to this. God is represented constantly as correcting and punishing the people of Israel for their transgressions. He breaks them with a rod of iron.

Solomon in his wisdom declares, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Again he urges, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Again, he declares, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," and again, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat

him with the rod, and shalt deliver his soul from hell." And again, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." Continuing, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Of course, we do not need to conclude that the only effective discipline is by the way of corporal punishment. We have massed these quotations from Solomon in order to startle those who adopt the complacent and dangerous theory that a child must not be corrected or repressed.

One of the Ten Commandments lays upon children the high duty of honoring the father and mother in the home. The apostle Paul writes, "Children, obey your parents in the Lord: for this is right," and again the inspired apostle writes, "Children, obey your parents in all things: for this is well pleasing unto the Lord."

We are taught that God corrects us that we may be made partakers of His holiness, and, further, that this is the sign of His loving care of us, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." God's discipline of us shapes us to His will. This is the meaning of His providence with its daily and hourly portion of disappointment and loss. Life's experiences help to make our character.

One of the most valuable features of a home is its discipline. One of the most valuable features of a school is its discipline. One of the most valuable features of our community life is its discipline. To reject discipline for the home is to refuse a mighty and a developing ministry to the children of that home.

Certainly the religion of the Old Testament and of the New Testament both by their general attitude toward life and by their definite precepts, place themselves on the side of the control and correction of children and squarely against the faulty and dangerous theory of some present-day psychologists and educators, which teaches that children should be allowed "To express themselves, free from inhibitions and repressions."

Religion in the home will aid powerfully in maintaining order. It will help to heal the ills of the American home of today. Religion supplies to the home great goals to be attained. It elevates moral and spiritual achievements and early introduces children to the heroic figures of the Bible, both men and women. It makes clear and definite the great standards of right thinking and choosing and willing, in other words, the great standards of right living.

The Bible is a textbook on righteousness. It is also an inspiration to the heroic. It proclaims that life has a purpose. It speaks of the choosing of great careers. It offers us great and uplifting ends for which to live. It speaks of the investment of life. It calls men to high and sacrificial service. It offers objectives great enough to challenge all that is courageous and heroic in man. It teaches that in laying down our life for a cause we win the crown of life.

Compare these ennobling objectives with the tawdry and sordid program of making money and spending it in silly and extravagant fashion which is the outlook of too many American homes.

RELIGION AND STABILITY OF THE HOME

We may be sure that the insecurity of the American home is due to causes which are moral and personal. Many marriages are terminated because of sinful trespass by husband or wife, but many others are broken because of the weakness and cheapness of the contracting parties. Spoiled and whimsical women and unrestrained and impatient men can easily assign some cause, often ridiculous in its nature, for which they seek to be divorced from each other.

We preach a religion which promises victory over sinful practices and over personal weaknesses. Religion in the home would set right the small troubles for which divorce is sought, and would reduce the causes to those which are stated in the Scriptures—namely, infidelity and desertion. This would end the present disgraceful practice on the part of so many of our married people.

The family propagates religion. Religion protects the family.

Let Us Teach Religion to Our Children

The opinions and practices of parents are accepted by the children in the realm of politics. Democrats are Democrats and Republicans are Republicans, largely, because their parents were these before them.

The same might be said of Methodist, Baptist, and Presbyterian parents and children. There is a time in the life of children which we call the pre-personal period. Children are then imitative and are easily influenced. This, in a

large degree, is the habit-forming period. At this time, the home holds religion as a treasure for those who are unable to hold it for themselves. Then, as the children are more ready to choose for themselves, the parents have an opportunity to impart their own faith. Parents are the most influential teachers in morals and religion that the children ever have. They should consciously and constantly perform this high duty.

There are the well-known "perils of free agency." The religion of the parent is not transmitted to the child, but the parents can supply the conditions for its reproduction in the life of the child.

A great stream of redeemed life has ever been fed by the springs which have their source in the family and home. The church has been kept alive by religion in the home. Its pulpit has been filled with the sons of religious homes. Its pews have been kept filled by families who practiced religion in the home, both in form and in spirit.

The home can indorse and commend all "the means of grace"—the Word, prayer, and the sacraments; it can bulwark the message of the preacher, the praise and worship of the church, all Christian activities, and all Christian graces; or it can discount all of these and negative their influence and render them ineffective.

To affirm the value of these means of grace and to use them in the home and at the church is the largest religious opportunity which the most of us ever have. In doing this, we are providing the future members of the church. We are training the future leaders of the church and we are insuring the future activities of the church.

We exercise power over the life of a child, both by precept and by example. This second is by far the most important. It is also, of course, the most difficult.

The American church might just as well settle it definitely and say to itself emphatically, "We cannot get along without religion in the homes of our people. We must put into these families definite religious convictions and religious standards of living and religious habits, including, of course, the study of the Bible, the practice of prayer, attendance at public worship, and adequate support of the church and its missions."

We know of a certainty that our public schools will not teach religion to our children. In many places they are not allowed to do this. We know that the Sunday school has only a very inadequate opportunity to do this in the one hour a week of its service; and this is true also of young people's organizations. Our only real opportunity is in the home, where we can have our children under our care for a considerable part of every day of the week.

Preach Civic Righteousness

We are face to face with a disturbing and dangerous era of violence. Whether or not this is wholly an aftermath of the bloody and deadly violence of the war, we need not take up at this time. Whatever produces it, it has come upon us with a sickening and frightful fury. It is disconcerting to be told that we are the most criminal nation in the world, and since the certified statistics for the world proved the South to be the most criminal section of America, we are all the more abashed.

We have grown accustomed to think of Chicago and New York as being the most criminal cities in America. We learn with painful surprise that among the most criminal cities in America are Memphis, Jacksonville, and Birmingham. The smaller cities of the South, with populations of from 80,000 to 125,000, are close seconds to these larger ones just mentioned. These general statements are fully substantiated by statistics which are accessible to most of you.

There are some words with which we have become sadly familiar. Perjury, bribery, graft, and rackets of many kinds have become common and everyday experiences in America. It is humiliating to realize that our civic life is so sordid and venal, and, what is more, no one seems to be able to discover and apply the remedy for this trouble.

The church has a clear call to reprove, to rebuke, and to call men to repentance.

Plead for Economic Justice

We have grown familiar with industrial strife. Each day brings its account of disturbances, new and old. Strikes, picketing, armed guards, bloodshed, and death—these seem to have become the regular accompaniment of our industrial life.

Communism is being advocated by many soap-box orators in our cities. A milder form of economic change called Socialism is being spread abroad by constant propaganda. The attack on capitalism and individualism becomes more violent from season to season. The artificial methods which seem necessary to care for the many millions of unem-

ployed men and women are becoming the objects of direct attack in many quarters. A feeling of uneasiness pervades the nation.

The church must "cry aloud" and "spare not," calling for justice—justice for the laborer, justice to the employer.

Because our foundation principles forbid our attempting to control civic life and industrial conditions by political methods, we ought on that account to preach all the more vigorously our message of repentance, righteousness, and justice.

Illustrate the Spirit of Christ in Race Relations

It is useless for the church to attempt to evade the difficult questions which thrust themselves forward when we begin to think of the strained relations between the various races.

Passing over the ominous conditions which could claim attention in the Orient, we can find within our own bounds two races which differ from each other in most all outward respects. These two races are everywhere throughout the Southern States. The average proportions are about two whites to one Negro. These two races must make their living off the same soil.

They are, therefore, in industrial competition with each other unceasingly. It is not in the industrial realm that the greatest difficulties lie, however, but in matters civic, political, and social. Here they will have the most severe test of their ability to live together. This is where offense is most often given, and this is where it cuts deepest and hurts worst.

Clashes between the races are comparatively few and not often are they serious. This speaks well for both races. But there is real safety only when the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and self-control, abound in both races.

Our only hope for permanent peaceful relations is in genuine religious life on the part of us all. The Christian white people must see to it that the Negroes have abundant opportunity for education and social progress. We must not only be willing for them to go forward, but we must help open the way for them.

We rejoice at the show by the whites of popular disapproval of lynchings, and at the decline in the number of these savage outbreaks from year to year. With the insufficient force of rural police in the South, it is difficult to prevent these tragedies.

But if these mobs are dealt with severely enough in the courts, they will eventually disappear. We can help by voicing our resentment against such brutal and uncivilized disorders and calling vigorously for justice in the courts of law.

Christians who live in the Southern States have a rare opportunity to do a world-wide service. There is no other place in the world where there are so many white people and Negroes living alongside of each other. These millions of people are in daily and hourly contact—many work together day by day.

It would seem that God is here conducting an experiment in racial co-operation of immense proportions. If

we can, by following Christ in our treatment of these millions of Negroes, show that two diverse races can live together in peace and brotherhood, we have then made a demonstration which all nations can see, and which they can all follow.

The problem of race relations is a world-wide one. But there is not in all the world one other place where its solution seems so near at hand.

The Prevention of War

All the world is anxious and afraid. Believing that war is inevitable in the future, each nation is assiduously cultivating a spirit of nationalism. It is appealing to all its traditions and gathering up all its resources of feeling, such as jealousy, suspicion, hatred, and revenge.

It is not making its appeal to international good will or to world brotherhood, but to that which is sectional and divisive. In addition to this, each nation is taxing its people to the very utmost, in order to arm itself for war on sea and land and in the air.

Apparently, they are all expecting to take a hand in some tragic conflict within the next few years. Unless this war is prevented, the nations will go down together in bankruptcy and revolution and moral chaos. We shudder to think of this, but nothing will avert it except the Spirit of Christ. In rejecting Him, we choose war. If we choose Him, we can cast out war.

The church seems to be almost wholly impotent in such a critical hour. We could do vastly more if we should cry

out against the spirit which produces war. Now is the time to rebuke hatred and the spirit of vengeance among the nations. It is too late to do anything when these nations are armed and, hating one another, are exploded into action by some occasion of war designed or undesigned.

Now is the time for the church to become vocal in the rebuke of war and the spirit which produces it—to become vocal in praise of brotherhood and peace.

One after another the churches of America have by official action renounced war. In the Paris Pact, the nations have renounced war. If the peoples could express their attitude to war it would be a vote of overwhelming condemnation. No such favorable opportunity for peace propaganda ever before presented itself to the church.

In our efforts to prevent war we must deal with the causes which produce war. We face the difficult task of dealing with personal traits and tendencies such as selfishness, covetousness, pride, enmity, anger, and hatred. These are all sins of the spirit. They can be successfully met with spiritual resources and activities.

Christ and His spirit of love and forgiveness are the real remedies for the war malady.

(1) It is our duty to exalt peace. To preach Christ, to illustrate Him in our lives, to be like Him in our treatment of others—this is to make peace and prevent war.

(2) In addition to this first and best means of preventing war, it is our duty to undertake to discount war by the following methods:

a. Show the horror of war.

b. Make plain that war prosperity is only a very brief prosperity, followed by financial and business ruin.

c. Show the futility of war; that it always leads to other wars.

d. Teach about international justice and good-will.

e. Plead for world brotherhood.

f. Build up the thought of the possibility of permanent peace.

There is a widespread and powerful movement for peace with which Christian people should most heartily co-operate.

(3) It is our duty to inform ourselves about this momentous awakening on the part of the people of the world.

Our nation is a peace-loving people. Other nations are peace-loving too. It is the political leadership of nations which leads them into war. The peace-loving people have a very small part in the events which lead to a declaration of war and but a small part in the very act of declaring war. They must do the fighting and the paying. They must bear the losses and the suffering. But they have no voice in the events which lead up to war.

The people do not function. Their will to peace is ineffective. Unless this will is expressed promptly and powerfully when international misunderstandings first arise, their advice or protests will not be heard at all. As soon as war becomes a least probability, their voice is lost in the general excitement.

The people must speak at the beginning of a crisis. They

must know that they want peace and why they want it. They must call loudly for peace at the first sign of trouble.

One set of men declares war while another set must fight it. The ones who must go out to the trenches to die should be the ones to say whether the question at issue shall be settled by arbitration or by blood and iron.

Arbitration—Conference—Judicial Procedure

It must be remembered that all occasions or acts which precipitate war can be settled by peaceful methods. A little time, a little wisdom, a little patience and forbearance, and the question can be settled without a bloody war.

A nation-wide call for arbitration made promptly at the beginning of a crisis will often prevent war.

Organizing for Peace

We need to learn how to make our will and purpose known to our Congress. We have no organization, no method, no way, for concerted action. It is the national governments which lead the nations into war. Peoples would not declare war on each other by popular or nation-wide process.

In the Paris Pact the nations renounce war. But this renunciation will be forgotten in some crisis unless the people function and make effective their will to peace.

Co-operate with all societies and agencies which are at work for world peace.

Support the propaganda for peace and teach this in every department of the church.

Help your church and its Sunday school and all its societies or agencies to function for peace.

Build up a spiritual defence against war—against "the next war."

Be ready to act promptly and to induce others to act promptly at the very beginning of any international misunderstanding, and to call loudly for the settlement of the question by the peaceful method of arbitration which the next war is sure to produce.

Arbitration and Peace

It may not be generally known to our people that the Southern Presbyterian Church has an honorable priority among the churches in the matter of proposing peaceful methods for the settlement of international disputes.

It was one of our ministers, Rev. W. A. Campbell, D.D., of Richmond, Virginia, who as long ago as 1890 brought this subject before the Presbyterian Ministers' Association of Richmond. In the paper which he read to the Association, Dr. Campbell proposed to send to the General Assembly an overture on this subject. Dr. Campbell was a commissioner from East Hanover Presbytery to the Assembly which met at Asheville, North Carolina, in May, 1890. The overture was presented by Dr. Campbell and is as follows:

"Whereas, Synods and Councils may handle affairs which concern the commonwealth, 'by way of humble petition in cases extraordinary.'

"And, whereas, the spectacle of Christian nations continuing to settle disputes which arise by force of arms, and to maintain heavy armaments for this end, presents a case extraordinary calling for 'humble petition.'

"Resolved, That the General Assembly ask the co-operation of the several churches of our and other countries in the object set forth in the following petition."

This petition was addressed "To the highest ecclesiastical authorities of the churches of Christendom." After speaking of the evils of war and the need of other means of settling international questions, the petition says: "We, therefore, ask you to join us in petitioning all the governments of Christian countries to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal."

Along with this communication to the churches was sent a petition to the governments of the world, asking them to seriously consider arbitration as a method of settling all international differences.

One result of this movement was the organization of "The Ecclesiastical Branch of the Peace Arbitration Movement." This organization had its headquarters in Richmond. It arranged to hold a Peace Conference in New York in 1891. Also, under its auspices, a Peace Congress was held in Chicago during the Columbian Exposition in 1893. These conferences held in these great centers did much to awaken interest in the movement.

The petition to the governments of the world was adopted by practically all Protestant churches throughout Chris-

tendom. After this was officially certified to Dr. Campbell and the Richmond organization, the petition was presented to the official head of the government of each of the thirty-three nations known as the Christian nations of the world.

Within three months after this petition was received by the Czar of Russia, he issued the call for a Peace Congress to be held at The Hague. One great result of this Peace Congress was the formation of the Court of Arbitration.

Preach the Gospel of Redemption to the Whole World

The work of evangelizing the world and making disciples of every nation is a stupendous one. It, of necessity, proceeds slowly. But we can cheer our hearts by the statement that after one hundred years of missionary endeavor among the immobile Chinese, there are more Christian people in that one nation than there were in the whole world at the close of the first one hundred years of effort by the apostolic church.

Notwithstanding the difficulties of every kind, in proportion to the number of workers engaged, the church is growing more rapidly in the mission fields than it is in the home land.

Although we have been forced to cut down our working force, both as to missionaries and native workers, yet in our own Church in 1934 there were reported 8,383 additions to the churches in our foreign fields. This number is more than two thousand larger than in any previous year—being

a gain of twenty-five per cent over the best that we have done before. This is true for the work of other churches also.

Mr. Robert P. Wilder, secretary of Near East Christian Council (formerly secretary of Student Volunteer Movement), notes the recent growth of native churches as follows:

In India, there are now 6,296,763 Christians.

He also tells of "The Five-Year Movement in China," 1929-1934, resulting in deeper spiritual life and more personal and other evangelism, and in a larger measure of self-support.

In "The Forward Movement in Japan," 50,000 signified their purpose to follow Jesus Christ. There is considerable activity in Japanese Home Missions and Foreign Missions conducted and supported by the Japanese.

In the Belgian Congo, Thsisungu Daniel has led a significent evangelistic movement.

The revival in Korea has renewed the church in that field.

Advances in Brazil have been most notable.

A recent utterance of Dr. John R. Mott calls attention to "The widespread interest in evangelization and the breaking out of remarkable evangelistic movements in so many parts of the world. Also, in the raising up of new and mighty evangelists, as well as apologetic writers and lecturers within the past one or two decades, both among missionaries and nationals."

Dr. Robert E. Speer writes: "In the homeland, we are inspired by the spirit of the young men and the young

women who want to give their lives to foreign missions."

"A number of first-grade candidates have been earning their way by giving transfusions of their own blood."

The spirit of the church adult life is prayerful. The call to prayer has come to be an established part of our Church's program.

Each year, the churches are calling on their people for special seasons of prayer and self-denial. In our own Church, we ask our people to have a week of prayer and self denial for foreign missions and one for home missions.

The General Assembly of 1934 was appointed as an Assembly in which prayer was to be magnified. The Woman's Auxiliary Training School of 1934 was marked by its continual intercession, several hours apart being designated for special prayer, praise, and testimony.

There is encouragement in the fact that the church at home is learning:

(1) Her own powerlessness.
(2) That her own life is in need of enrichment.
(3) That her message to the non-Christian world must begin, continue, and end with Jesus Christ as the only hope of progress and ultimate victory.
(4) The inadequacy of her present efforts to evangelize the world.

Christianity cannot succeed with the present type of life which it presents to the world. It is doubtful whether it can even survive. Its oral testimony to the saving power of Christ is not accepted because of the low levels at which our lives are pitched.

The only answer which the church can give to all the present clamor and confusion of our life is a better church. Unless we can produce this, we shall surely fail. "If the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

When the church bows in humiliation before her Lord, she is ready for a new baptism of power. When she comes to the divine confessional, she is ready to be commissioned anew for her world-wide spiritual service.

Everywhere we see the fruit of the patient and persevering ministry of God's Spirit in individual and collective life. We see the reality of the spiritual experience of the native church as evidenced:

By its steadfastness in dangers and persecutions;

By its activities in expanding the work;

By its sacrifices of gifts and services;

By its martyrdoms, as reported from the mission fields;

By its growth in self-government and in self-reliance and self-support.

In the thought of the leadership of the whole world there is a practically unanimous acceptance of the absolute supremacy of Jesus Christ as the ethical teacher of all time.

We are doing the right thing. Its rightness is not determined by its outward success. We are going in the right direction, even if we are going more slowly than we should like. The world begins to see that it is lost, and that it cannot find the way by its own wisdom; and that the Lord Jesus Christ is the way—the truth—the life.

We may find encouragement in the following statements:

"The Providences of God are the proclamations of God."

"The Resources of God are pledged to those who undertake the program of God."

"A day of crisis is always a day of opportunity."

"Lo, I am with you always, even unto the end of the world."

The "open doors" are still open. Let us not fail to enter them. Suppose a great war between the races should close them against us. Let us enter them now.

For a Better Church

We want to grow in grace. We want to be better men and women. But we do not grow in grace without the faithful use of "the means of grace."

The whole church of Christ is united in its judgment as to what are the means of grace.

"The Word, sacraments, and prayer are the means whereby Christ communicateth to us the benefits of redemption."

This statement is universally accepted, but not universally acted upon.

The Word of God

The Protestant churches were organized and developed on the foundation principle of the vital importance of the Holy Scriptures. In the generations which immediately followed their organization, they exalted the Bible in prac-

tice as well as in theory, but later generations have more and more neglected both the reading and the study of God's Word.

It is easy to put to shame the average Protestant Christian if we test his knowledge of either the Law or the Gospels. This is true because we do not anywhere, either in the home or school or church, give serious attention to it.

Recently we studied in the Sunday school the story of the Prodigal Son. The pastor of a church was called on, in the absence of the regular teacher, to take charge of a class of older boys. All these boys were from Christian homes. All of them had been in the Sunday school since they were six years old. All of them were members of the church. Not one of them knew this matchless story, even in outline. They could not supply one single detail of the career of the Prodigal Son. They had been indifferent to its beauty and power when they had gone over it in former years.

After the pastor had developed the story until the Prodigal had come to the menial tasks of a swineherd and was starving and defiled, the question was asked, "Then what did this young fellow do?" to which the amazing answer was given: "He died soon after that, didn't he?" Shameful ignorance, pitiful result, due to their lack of interest.

One wonders what is to become of a Protestantism which is willing to turn from her granite foundations to the shifting sands of a neglected Bible. In many of those activities where we place Bible study as a part of our program, we seem to be going through a mere form of it, without being really interested in it or giving it any real attention.

We might just as well make up our minds that we shall not make any real progress until we come to love the Word of God and to rejoice both in the reading of it and in the earnest study of it.

The Sacraments

Earnest-minded men and women of our Church are beginning to ask whether we frequently enough administer the sacrament of the Lord's Supper. It is our custom to do this in what we call our quarterly communion, so that only four times a year do we observe this season.

Some churches observe it once a month, and some every Sabbath, and the Catholic churches administer it daily.

It seems strange that there should be this wide diversity in the practice of the churches. If partaking of the Lord's Supper ministers to our souls with singular power—as we believe—it would seem that we would be wise to consider the advisability of observing it oftener.

There are some who believe that once in two months or even once a month would not be too often. But another important aspect of this matter is the fact that so many people do not attend even our infrequent observances of this sacrament.

Many children of twelve years of age or in the early 'teen age are received into the church, but after their first communion pay little or no attention to succeeding occasions of this kind. Often these young people may go for a year or more without partaking of this sacrament, so that they do not feel its spiritual power in their religious life.

This is a difficult matter to correct as they have very generally adopted the habit of hurrying away from the Sunday school without any thought of attending the church service. The preacher is helpless and can do very little to remedy this condition, but we may well ask what parents are thinking about, not to give better leadership to their children.

The sacrament of the Lord's Supper can be used to much better advantage by the Presbyterian Church of today.

Prayer

There has been a continuous effort on the part of the church leadership to improve the devotional habits of church members, and these efforts have not been in vain. It is perhaps true that the prayers of the church are better in quality than they were a generation ago, but though this is true, we know that our prayer life is still feeble—lacking in fervor and in prevailing power.

It is still difficult to assemble a company of people for prayer, and, when assembled, the prayers are likely to be stereotyped in form and filled with expressions of a very general or vague significance.

There is very little of intercessory prayer and practically none of the kind which asks for a certain definite blessing for the individual missionaries or workers.

All of us are ready to say that prayer has a wonderful power, but few of us make proof of this in definite and particular ways. Our prayers are poor from the standpoint of fervor, definiteness, and effectiveness. If the church were

hungry, God would surely feed her. If she really wants spiritual gifts, He is more willing to give His Holy Spirit to them that ask Him, than earthly parents are to give good gifts unto their children.

We do not pray so much as we should, nor so fervently as we should, because of the costliness of prayer. To pray "Thy kingdom come" means that one's self and one's possessions are committed to this prayer. To pray for the coming of God's Spirit is to pledge ourselves to giving Him the place of authority in our lives—in our affections, in our purposes, and in our ideals. Here is a short and costly prayer. "Lord, make us the kind of people thou dost desire us to be—then ask of us what thou wilt."

To Fulfill Our Stewardship

The world cannot be quite convinced of the sincerity of the church so long as the church continues to manifest its love for money. The subject of the relation of a Christian to his possessions was comparatively little talked about in the literature and pronouncements of the Church of 1861.

But since the beginning of the twentieth century, this subject has been brought emphatically to our attention. Powerful addresses have been delivered at great conventions and conferences. Inspiring literature has been created relative to it. Most men have been surprised when they heard for the first time the statement as to how much Jesus taught about this subject. If you will bring together under one head His many striking allusions to our having and using possessions, you will be astonished at the number

and vigor of these sayings. He seems always so anxious that men should not miss the meaning of life.

Again and again He showed that personality is immeasurably more precious than possessions. "A man's life consisteth not in the abundance of the things which he possesseth."

A man is a tragic loser if he should "gain the whole world, and lose his own soul." We are living in the age of the world which has created by far the largest amount of wealth in all the history of the race.

The Christian nations are by far the most wealthy ones of the world. The church is the richest group in all Christendom. It behooves the church to give the most earnest and prayerful attention that she may discover God's will for her in the making and using of money.

The Old Testament standard was that we should give the tithe of our income. The New Testament standard is that we should give systematically and proportionately. The Stewardship Movement sets forth the following propositions:

(1) To interpret all of life in terms of partnership with God.

(2) To place the Cross of Christ at the very center of man's wealth.

(3) To enlist every disciple of Christ in loyal support of the church and of her world-wide program, both by gift and service.

(4) To set apart the Separated Portion, to be administered in extending the Kingdom of God throughout the earth.

(5) To conduct the home life on the basis of stewardship of income—sharing among husband, wife, and children the portion set aside for giving, and training the children in the handling of their allowances and earnings.

If the church will adopt these standards and practice them, she will find it much easier to bring the unbelieving world to Christ.

In the use of money, people reject the principles which Jesus taught and the life by which He illustrated these principles. If we reject what He said and what He did, do we not then reject Him?

He cannot be separated from His own standards. We make much of any opinion which is a departure from what we term our "doctrines." We are quick to denounce it as heresy and to resort to trials and penalties. But here is a colossal heresy—the constant and total rejection of the teaching and living of Jesus with respect to money and our use of it.

Jesus says, "It is more blessed to give than to receive." We do not believe it. Jesus says, "Lay not up for yourselves treasures upon earth." But we bend every energy to do this very thing. He says, "Labour not for the meat which perisheth," but that is the meat we labor for unceasingly. He says, "Seek ye first the kingdom of God," but we seek first the things of this earth. He says, "Deny yourselves. Take up your cross." We have all but forgotten that there are such things as self-denial and cross-bearing, so little do we practice them.

We definitely and persistently reject the teaching of

Jesus about seeking and using money. We are guilty of great, even an elemental, heresy in our lives—the rejection of what Jesus believed and taught and lived with respect to the relative values of personality and possessions.

Southern Presbyterians are giving at the rate of five cents a day, per capita, to their Church; that is, to all current expenses and all benevolences. Can you think of anything for which they care in the slightest way to which they give such a trivial part of their income?

Is It Dusk or Dawn?

Many thinking people are saying that we are at the end of an era. Many more are talking confidently of a new era which we are about to enter. Rev. Dr. George W. Truett, in a recent address to a great company of young people, said: "I would rather be living during the next fifty years than to have lived any five hundred years of the past." To this agree many prophets of this day.

Dr. Walter W. Moore said practically the same thing some years before his translation. There is on record a conversation between Roger Babson, the expert statistician, and Charles Steinmetz, the wizard of electricity. Babson asked Steinmetz what line of research would see the greatest development within the next fifty years. As this is the electrical age, and we feel that we are only at the beginning of it, we would naturally expect Steinmetz to answer that this development would be in the electrical world. But to our surprise he said that the greatest discovery would be along spiritual lines. "Here is a force,"

he said, "which history clearly teaches has been the greatest power in the development of men and civilization. Yet we have merely been playing with it, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces, which as yet have hardly been scratched. When this day comes the world will see more advancement in one generation than it has in the past four."

It is a wide, wide sea we sail to distant horizons. It is the battle of the ages which challenges us. It calls for every possible resource of personality and spirituality, for the finest possible development of Christian character; for all that we can have of faith and love, of courage and devotion, of manhood and of Christlikeness.

The twilight which envelops us is the twilight of dawn, harbinger of the coming day—the day when the Light of the World shall fill all human life with beauty.